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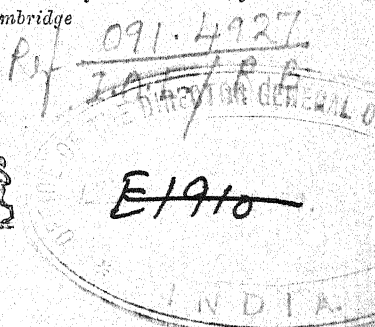
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I. MANUSCRIPTS

FORMERLY IN THE POSSESSION OF

SIR WILLIAM JONES.

PERSIAN: THEOLOGY, TRADITION, LAW.

No. I.

W. 129. Size $22\frac{1}{2} \times 12$. ff. 300. ll. 9.

الفرايض الشريفة

Al-fará'idu 'sh-Sharífiyya.

A Persian translation of Sayyid Sharíf Jurjání's commentary on the *Sirájiyya*, the famous treatise on the Muhammadan Law of Inheritance by Siráju 'd-Dín as-Sajáwandí (cf. No. XCII of this List). The translator's name is Muḥammad Qásim ibn Muḥammad Dá'im Bardwání, and he completed his work in A.H. 1189 (A.D. 1775-6.)

The translator's preface begins:

جوهر ازهر آراينده ديپيم معاورست ستايش قسامي است

The translation begins:

جميع ستايش ثابت است مر خدای را که پروردگار عالمهاست

and ends:

و بر مولا که از نبودن برادر وارث ميگردد تقسيم نموده شد

Not dated. 18th century. Written in large Persian nasta'liq; wide decorative gilt margins throughout.

This volume was given by Warren Hastings to Sir William Jones, who has made copious marginal notes throughout, and who writes at the end, "Read four times with great attention, 22 Feb., 1793."

No. II.

W. 133. Size $15 \times 8\frac{1}{2}$. ff. 130. ll. 15.*The same work.*

Begins and ends as No. I.

Not dated. 18th century. Small nasta'liq.

No. III.

W. 135. Size $21 \times 10\frac{1}{2}$. ff. 618. ll. 25.

اشعة اللمعات في شرح المشكاة

Ashi'atu'l-Lama'at fi Sharhi'l-Mishkat.

A Persian translation of, and commentary on, the *Mishkátu'l-Masābih*, a well-known collection of the traditional sayings of Muḥammad by Waliyyu'd-Dīn Abū 'Abdi'llah Muḥammad ibn 'Abdu'llah al-Khaṭīb at-Tabrizī.

Author: 'Abdu'l-Ḥaqq ibn Sayfu'd-Dīn ad-Dihlawī al-Bukhārī (d. A.H. 1052). For an account of his life and works consult Rieu, Cat. Pers. MSS., pp. 14 and 355. He completed this commentary in A.H. 1025.

The contents of this MS. correspond with those of vol. i of the Lucknow lithographed edition.

Begins:

الصد لله اكمل الصد على كل حال وفي كل حين

Not dated. Probably of the 17th century. Written in a fair, small nasta'liq.

On the first page are impressed the seals of two servants of 'Ālamgīr, whose names are illegible.

A Table of Contents has been added by a modern hand at the beginning of the volume.

No. IV.

W. 125. Size 16×9 . ff. 34. ll. 18.

فرايض محمدی

Farā'id-i-Muhammādī.

Short treatise on the Law of Inheritance, based on the *Sirājīyya* (I, II, and XCII of this Collection). Composed at the

instance of Muḥammad Afāḍu 'd-Dīn al-Ḥusaynī, after whom the book is named. Compare No. XCV of this Catalogue.

Author : Muḥammad Wālī.

The date of composition is contained, the author tells us, in the letters of the title, that is, A.H. 1193.

Begins :

ستايش و نيایش مر خدايرا كه بقدر

Not dated. 18th century. Written in a rough nasta'liq.

Neither the author nor his book has been identified.

No. V.

W. 131. Size 16×7. ff. 387. ll. 17.

جامع عباسی

Jāmi'-i-'Abbāsī.

A popular exposition of Shī'a Law, written by command of Shāh 'Abbās (A.H. 996—1037). See Rieu, Cat. Pers. MSS., pp. 25, 26.

Author : Shaykh Bahā'u 'd-Dīn Muḥammad 'Āmilī (d. A.H. 1030).

Begins :

الحمد لله رب العالمين والصلوة والسلام على اشرف الاولين
والآخرين

Dated A.H. 1072. Written in small elegant nasta'liq.

No. VI.

W. 134. Size 14½—15½×7—8. ff. 119. ll. 15.

رسالة مفضل

Risāla-i-Mufaḍḍal.

A discourse of the Imām Ja'far-i-Sādiq, handed down by his disciple Mufaḍḍal ibn 'Umar, and translated from the Arabic into Persian.

Translator : Muḥammad Taqī ibn Muḥammad Bāqir.*

See Rieu, Cat. Pers. MSS., p. 845, where the title is given as ترجمه توحيد مفضل.

Begins :

الحمد لله الذي هدانا الى توحيد بصفوته

Dated A.H. 1170. Written in bad but legible nasta'liq on bad paper.

PERSIAN: HISTORY.

No. VII.

W. 69. Size 18×10. ff. 671. ll. 19.

ظفرنامه با مقدمه

Zafar-nāma with the *Muqaddima*.

The famous history of Amír Tímúr, completed, according to the *Habíbu's-Siyar*, in A.H. 828, preceded by the *Muqaddima* or Introduction, which, though written for the most part before A.H. 822, contains relations of events which took place as late as A.H. 831.

Author: Sharafu'd-Dín 'Alí Yazdí (d. A.H. 858¹).

Copies of the *Muqaddima* are comparatively rare. It is sometimes found as a separate work, but more generally prefixed to the *Zafar-nāma*. In the separate form, copies are mentioned in Munich, no. 242; Vienna, no. 966; India Office, nos. 187, 188, and 189, where it is spoken of as افتتاح ظفرنامه; and Mr. A. G. Ellis, of the British Museum, has a copy in his private possession. As an Introduction to, and bound up with, the *Zafar-nāma*, beside the present MS., others are mentioned in St. Petersburg, no. 292; Bodleian, no. 156; India Office, no. 173; and two copies in the British Museum, Rieu, Cat. Pers. MSS., pp. 174, 175.

Muqaddima begins, f. 1b:

افتتاح تاریخ جهاندارى و ابتداء نامه ظفر

and ends, f. 110b:

مقدمه بیان آن بود بوضوح پیوست هنگام آن آمد که اصل تاریخ
حضرت صاحبقرانى شروع کرده شود و من الله التوفیق

The *Zafar-nāma* begins, f. 111b:

حمداً كثيراً مباركاً لمن يوثى الملك من يشاء

and ends, f. 665a:

تمت الكتاب بعون الملك الوهاب

Ff. 666b—671b contain a series of extracts from the *Tuzúkát-i-Tímúri*, chosen without any apparent method, and written transversely across the page in a good shikasta hand, probably contemporary with the naskh of the rest of the MS.

¹ Hájí Khalifa, iv, p. 175, gives the date of Sharafu'd-Dín's death as A.H. 850.

Begins with heading :

حضرت صاحبقران در واقعات خود نوشته اند

Text begins :

چون بعنایت آلهی بر تخت سلطنت و جهاندارى متمکن شدم

and ends :

تنگرى تعالى را شكر كفتم و بمحمد و آل اطهارش التبا بیشتر
و بیشتر آوردم

The *Tuzúkát-i-Tímúrí* were presented to Sháh Jahán in A.H. 1047 by Abú Tálíb al-Husaynî, who declared that he had translated them from the Turkî original. On their doubtful authenticity consult Rieu, Cat. Pers. MSS., pp. 178, 179.

No date. Early 17th century.

On f. 111a is a note by a former owner, which ends as follows :

فى بلدة تته فى سنة سبع و سبعين و الف

"In the town of Tatah, in the year A.H. 1077."

The *Mugaddima* and the *Zafar-náma* are both written in a good Naskh, and ff. 111b and 112a are richly decorated.

The *Zafar-náma* has been printed in the Bibliotheca Indica.

No. VIII.

W. 70. Size $16 \times 7\frac{1}{2}$. ff. 272. ll. 17.

مرآت سکندرى

Mir'ât-i-Sikandarî.

A history of the Sultans of Gujrât, from the foundation of the dynasty by Muzaffar Sháh I, in A.H. 799, down to the suicide of Muzaffar Sháh III in A.H. 1000 (he had been dethroned in A.H. 980).

Author: Sikandar ibn Muhammad 'Arab Manjhú ibn Akbar, who completed this history in A.H. 1020.

For fuller description consult Rieu, Cat. Pers. MSS., p. 287b, and Morley, p. 83.

The *Mir'ât-i-Sikandarî* was printed in Bombay, 1851.

Begins :

الحمد لله الذى جعل فرداً من افراد البشر

Not dated. 17th century. Written in a neat nasta'liq.

No. IX.

W. 74. Size $16 \times 7\frac{1}{2}$. ff. 262. ll. 15.

جهانگیر نامہ

Jahāngīr-nāma.

The Personal Memoirs of the Emperor Jahāngīr (ruled A.H. 1014—1037). This is the *genuine* recension (cf. Rieu, Cat. Pers. MSS., p. 253; De Sacy, Journal des Savants, 1830, pp. 359 and 430).

Begins :

از عنایات بی غایات آلهی یکساعت نجومی از روز پنجشنبه
هشتم جمادی الثانی هزار و چهارده هجری گذشته

Ends abruptly :

و حال کار هرکس بنظر در آید بی آنکه نامش مذکور شود بدیهه
در یابم که کار فلانست و اگر در یک صورت کار دو استاد
باشد میتوانم ساخت [شناخت sic]

It will be seen that this MS. only contains about half the original memoirs. There is, moreover, between ff. 139b and 140a a considerable lacuna, corresponding to pp. 118—127 of the edition printed at Aligarh by Sayyid Aḥmad in 1864.

The MS. is not dated, but that it is nearly contemporaneous is proved by the seals. Written in a good nasta'liq.

Of the seal-impressions one bears the date A.H. 1040; another bears the name of Rājā Govindrām Bahādur, who, as we learn from a marginal note at the beginning, gave this MS. to "Js. Archdekin, October 1772." It subsequently passed into the hands of a Mr. Morrison, who gave it to Sir William Jones.

No. X.

W. 71. Size $17 \times 8\frac{1}{2}$. ff. 157. ll. 14.

بهادرشاهنامہ

Bahādurshāh-nāma.

An account of two years of the reign of Sayyid Qutbu'd-Dīn Muḥammad Abū'n-Naṣr Shāh 'Ālam Bahādur-shāh, who ruled from A.H. 1119 till 1124.

Author : Mirzā Muḥammad Dānishmand Khān, who wrote poetry under the *takhalluṣ* of 'Ālī. He had previously borne the names Ni'mat Khān and Muqarrab Khān. He died on the last day of Rabī' I, A.H. 1122.

3. (Arabic.) (ff. 37b.—74a.)

شرح اشكال التأسيس

Sharḥu Ashkālī 't-Ta'sīs. A commentary on the geometrical treatise *Ashkālū 't-Ta'sīs*, by Shamsu 'd-Dīn Muḥammad ibn Ashraf as-Samarqandī (d. cir. A.H. 600).

Commentator: Músá ibn Muḥammad, known as Qāḍī-zāda-i-Rúmi (d. cir. A.H. 840), who was one of the astronomers belonging to the Royal Observatory at Samarqand who helped Ulugh Bey in the compilation of his famous "Tables." He seems also to have had the name of Ṣalāḥu 'd-Dīn. (See Rien, Cat. Pers. MSS., p. 456.)

Begins:

الحمد لله الذى خلق كل شئ بقدره : و قدّر له ما يليق به من كل
اشكال و صور

Several copies are to be found in the British Museum: see the old Arabic Catalogue, pp. 186 and 618, and the Suppl. Cat. Arab. MSS., p. 511; also Browne's *Hand-List*, p. 102, no. 591.

Not dated. Probably of the 17th century. Written in rough nasta'liq.

Scribe: حقيقى

f. 74b, blank.

4. (Persian.) (ff. 75a—155b.)

On the use of the astrolabe. Portion of an astronomical treatise in Persian; imperfect at beginning and end.

Begins:

اقسام در جانب راست ميان افق مغرب و خط وسط السماء
و شش قسم ديگر در جانب چپ ميان مشرق و خط وسط السماء
آن قوسهارا خطوط ساعات معوج و خطوط زمانى خوانند چه آن
ساعت را ازین خطوط معلوم توان کرد

Ends abruptly in the middle of a chapter entitled

در صفت ستاره چند از ثوابت که بر اسطرلاب ثبت کنند

5. (Persian.) (ff. 156a—205a.)

Another Persian fragment of a scientific character, beginning in the middle of the second *faṣl*, but complete at end.

Begins:

..... که واقع شود آن مقداری انخفاض آن عمیق باشد

Faṣl III is entitled :

Faṣl IV

Faṣl V

The last *faṣl* (LXV).

در معرفت جیب و وتر و قوس

در معرفت سهم از قوس و عکس آن

در معرفت ظل ارتفاع

در معرفت عمق چاه

Not dated. 17th century. Written in a rough nasta'liq.

ff. 203b and 204a, blank.

6. (Persian.) (ff. 204b—210a.)

Short Guide to Knowledge, in Persian.

Beginning :

علم حکمت دانستن احوال موجودات است بر وجه حقیقت
بقدر طاقت بشری

Ends :

و عطار در سه درجه و شش دقیقه و بیست و چهار ثانیه باشد
تمت تمام

Not dated. 17th century. Written in fair nasta'liq.

7. (Arabic.) (ff. 210b—219b.)

فی العمل بریعی الدایرة الموضوع فیہ المقتطرات

A short astronomical work, consisting of a preface and twenty chapters.

Begins :

الحمد لله فاطر السموات ومبدع المخلوقات ومدبر الكائنات

Ends at the beginning of Chapter XX.

Not dated. 17th century. Written in fair nasta'liq in the same hand as No. 5.

8. (Persian.) (ff. 220a—249b.) f. 249a blank.

A work on the use of the Astrolabe. Imperfect at beginning and end, apparently in fifty chapters. Begins in the middle of Chapter (bāb) I. :

خطی جیب کشیده قطب و فرس قطب آن میخ بود که بر
مرکز اسطرلاب باشد

Chap. II. در معرفت قسمت اسطرلاب

Not dated. 17th century. Written in a rough nasta'liq.

pointed out (Bod. Cat. Pers. MSS., coll. 1144, 1145), he must have flourished before A.H. 865, the date of the Bodleian copy of this work. Hájí Khalífa mentions two works by this author, as follows :

Vol. iv, p. 495 :

..... قانون التعليم فى صناعة التنجيم فارسى لطهير الدين
الغزنوى وهو فى علم الهيئة والنجوم

Vol. v, p. 219 :

كفايت التعليم فى احكام النجوم فارسى للامام طهير الدين
الغزنوى

Dr. Ethé (*loc. cit.*) supposes from the title of the Bodleian MS., namely, *كفايت التعليم فى صناعة التنجيم*, that "these alleged two works are in reality *one*." This does not seem conclusive, and it is possible that Hájí Khalífa may have confused the titles of two works. In the present MS., the writer of which was apparently a better calligraphist than scholar, the title is indicated as follows :

و نام كتاب كفايت التعليم در صناقت [sic for *صناعت*] تنجيم

but this may be a scribe's error, and the rhyming of the words points to the longer title.

The present MS. and the one in the Bodleian are apparently the only copies known in Europe.

The opening words differ from those of the Bodleian copy.

Begins :

حمد و ستایش خدایرا که آفریدگارست بی محایل حاجت
و آفریدگار [sic] بدلائل حجت

The whole work is divided into two *jins* (چینس), which are subdivided into sections and subsections entitled *naw'*, *şinf*, *fann*, *faşl*, *darb*, *maqála*, *jumla*, *tafşíl* and *báb*.

Jins¹ I (ff. 3a—63b).

در علم هیات

Jins II (ff. 63b—263a).

در علم احكام

The principal subjects of the first 26 folios will suffice to indicate the scope and methods of this work.

ff. 1b—3a. Introductory.

f. 3a. Majlis (for Jins) I, with four faşls.

در علم هیات

f. 6a. Naw' I, with three faşls.

در هیات زمین

f. 9b. Naw' II.

در هیات افلاك

¹ Called, probably by a clerical error, *majlis*.

- f. 10a. Şinf I, with twelve faşls. در هیات کره ثابته
 f. 18a. Şifat I. در هیات هفت کره سیاره
 f. 18b. Fann I, with seven faşls. در اجرام فلک سیاره
 f. 22a. Fann II, with three faşls. در بیان قوسهای افلاك سیاره
 f. 25b. Naw' III. در هیات ستارگان
 f. 25b. Şanaf I. در هیات کواکب
 f. 26a. Fann I. در عدد کواکب و اقدار و حرکات ایشان

Dated A.H. 1033. Written in an elegant nasta'liq.

Scribe : محمد قاسم

No. XVII.

W. 119. Size 18×12. ff. 187. ll. 23.

زیج الغ بیک Zīj-i-Ulugh Beg.

The second or revised edition of the famous Astronomical Tables compiled by Sultān Ulugh Beg, the son of Shāhrukh, the son of Amīr Tīmūr (d. A.H. 853).

This edition of the Tables (completed in A.H. 816) is generally known as the زیج جدید سلطانی, and in one MS. (I. O., no. 431) it is wrongly styled زیج خاقانی, the title of the first or original edition, of which the India Office possesses the only copy. (See I. O. Cat. Pers. MSS., coll. 1220, 1221, and 1222.)

Copies are described in Bod. Cat. Pers. MSS., coll. 927, 928; Rieu, Cat. Pers. MSS., pp. 456 *et seqq.*; Berlin Cat. Pers. MSS., pp. 358 *et seqq.*; I. O. Cat. Pers. MSS., *loc. cit.*

The text was edited by Sédillot, Paris 1847, and translated by him, Paris 1853. For other European editions consult catalogue references given above.

Begins:

تبارك الذى جعل فى السماء بروجاً و جعل فيها سراجاً

The present copy is defective.

Between f. 1b (which is in a more recent hand than the rest of the MS.) and f. 2a one folio is missing; between ff. 21 and 22 about twenty folios are missing, including the end of chap. 21 and all of chap. 22, and thirty-six tables (*jadwat*). Two folios are also missing at the end.

Not dated. Early 17th century. Written in a good naskh.

No. XVIII.

W. 120. Size 19 × 11. ff. 249. ll. 22.

شرح زیج جدید سلطانی

Sharh-i-Zīj-i-Jadīd-i-Sultānī.

A commentary on the Tables of Ulugh Beg, composed in A.H. 929.

Author : Nizāmu'd-Dīn 'Abdu'l-'Alī ibn Muḥammad ibn Ḥusayn Birjandī, also known as Mullā 'Alī Birjandī.

Other copies are mentioned in Rieu, Pers. MSS., pp. 457, 458 ; Stewart's Catalogue, p. 103 ; Mélanges Asiatiques, vol. v, p. 252 ; Bod. Cat. Pers. MSS., col. 929 ; I. O. Cat. Pers. MSS., col. 1223.

Begins :

اجناس حمد و سپاس معرّا از توهم تناهی و انواع شکر بی قیاس
میرّا از تخیل تباهی مقدّسی را سزد

This copy was made in Lahore in A.H. 1076. Written in a neat nasta'liq.

Scribe : فیض الله

PERSIAN : MEDICINE.

No. XIX.

W. 132. 19½ × 10. ff. 508. ll. 17.

تحفة المؤمنین

Tuḥfatu 'l-Mū'minīn.

A work on the Materia Medica, dedicated to Shāh Sulayman, the Safawī king of Persia (A.H. 1077—1105). For full description consult Rieu, Cat. Pers. MSS., pp. 477 *et seqq.*

Author : Muḥammad Mū'min Ḥusaynī, son of Amīr Muḥammad Zamān Tanakābunī¹ Daylamī.

The contents of this work have been fully described by Dr. Rieu, *loc. cit.* It has been printed in Delhi, A.H. 1266, and in Iṣfahān A.H. 1274.

¹ On this place, which is in the district of Āmul, see Z.D.M.G., vol. xxi, p. 242.

Begins :

سبحانك اللهم يا قدوس و يا طيب النفوس

The present copy contains only the First Part (تشیصات) of the *Tuhfatu 'l-Mu'minin*.

Tashkhiṣ	I	begins on f. 3 <i>b</i> .
"	II	" f. 7 <i>b</i> .
"	III	" f. 15 <i>b</i> .
"	IV	" f. 494 <i>a</i> .
"	V	" f. 505 <i>b</i> .

Dated A.H. 1150. Written in a good nasta'liq.

PERSIAN : LEXICOGRAPHY AND GRAMMAR.

No. XX.

W. 102. Size 18 × 8½. ff. 577. ll. 23.

فرهنگ جهانگیری

Farhang-i-Jahāngīrī.

A Persian Dictionary explained in Persian, completed in A.H. 1017. Dedicated to the Emperor Jahāngīr.

Author : Ibn Fakhru'd-Dīn Ḥasan Jamālu'd-Dīn Ḥusayn Injū 'Aqdu'd-Dawla.

This work has been lithographed in Lucknow, A.H. 1293. MSS. are common. For full accounts consult Rieu, *Cat. Pers. MSS.*, pp. 496—8, and *Journal Asiatique*, 1871, pp. 106—124.

Begins :

آنکه بر لوح زبانها حرف اول نام اوست

Contents :—

- I. f. 1*b*. Preface and Persian Grammar.
- II. f. 20*b*. Arabic and Persian words compounded.
- III. f. 48*b*. Words containing the eight essentially Arabic letters.
- IV. f. 49*a*. Old Pahlavī and Pāzand words.
- V. f. 59*b*. Arabic words.
- VI. f. 68*b*. DICTIONARY proper begins.

Appendix (خاتمه) :

- i. f. 495*a*. Tropes and Figures.
- ii. f. 527*a*. Arabic and Persian words in composition.
- iii. f. 550*a*. Words containing the eight essentially Arabic letters.
- iv. f. 550*b*. Zend and Pāzand words.
- v. f. 563*a*. Exotic words.

This volume contains copious marginal notes by Sir William Jones who writes in the beginning : " Many corrections of this valuable work, and many additions to it, may be found in the *Sirāju'Uloghah* by Sirájud'dín Arzú, and in the *Majma'Uloghah*."

Not dated. 18th century. Written in small nasta'liq.

No. XXI.

W. 105. Size 22 × 11. ff. 492. ll. 21.

A portion of the same work.

This MS. contains the Dictionary proper of the Farhang-i-Jahāngirí, and was evidently written for a European.

Each word defined is written in a marginal column.

Begins :

فصل الف از باب الف
آب | سه معنی دارد اول معروف است الف

Last words :

یکسان و یکسون دو معنی دارد اول
همیشه و بردوام را گویند دوم برابر آمده باشد

Not dated. 18th century. Written in a fair nasta'liq.

No. XXII.

W. 104. Size 18 × 10. ff. 15. ll. 13.

فوائد غنیّه

Fawá'id-i-Ghaniyya.

A short treatise on Persian and Hindi Grammar, composed in A.H. 1197.

Author : 'Alí ibn Mubáriz Dilkhán (?).

Begins :

بعد از ادای حمد خدای غنی آفریدگار
و پس از ابلاغ درود جناب سید مختار الف

Dated A.H. 1260. Written in nasta'liq.

PERSIAN : POETRY.

No. XXIII.

W. 80a. Size 23 × 12. ff. 416. ll. 30 ; four columns.

شاه نامه

Sháh-náma.

A very fine copy of the famous Epic of Kings.

Author: Abu'l-Qásim Ḥasan (or Maṣṣúr) Firdawsí Túsí (d. A.H. 411 or 416).

For a list of Asiatic and European authorities on Firdawsí see Rieu, Cat. Pers. MSS., pp. 533, 534, to which must be added Professor Th. Nöldeke's masterly essay, "Das Iranische Nationalepos," Strassburg, 1896.

The preface, of which the first two pages are profusely decorated, extends to f. 6a.

Begins:

سپاس و آفرین خدایرا جل جلاله که این جهانرا و آن
جهانرا آفرید

This is what is known as the older preface.

On ff. 3b and 4a we find the poet's famous satire on Sháh Maḥmúd, beginning:

ایا شاه محمود کشور کشای : ز کس کر نتوسی بترس از خدای

Between ff. 158 and 159 of the original MS. have been inserted twenty-four folios in a later hand, containing the Episodes of Barzú and Súsan.

Sir William Jones says in a note: "I finished the reading of this book a second time, 3 Nov., 1787. Calcutta."

The Epic begins as usual:

بنام خداوند جان و خرد : کزان برتر اندیشه بر نکذرد

Dated A.H. 1008. Written in a neat nasta'liq.

Copyist: فتعی ابن خواجه شاه محمود.

Nos. XXIV.—XXVII.

W. 80b. i., II., III., IV. Size 15×12 . ff. about 250 each. ll. 8.

Four volumes, containing a portion of Firdawsí's Sháh-náma.

I. Begins :

چو بشنید بد گوهر افراسیاب : که شد طوس و گودرز از آن سوی آب

The first heading (in red ink), f. 2a :

بِخواب دیدن گودرز سروش را [و] مژده کیخسرو شنیدن

II. Begins with heading :

رزم طوس با کاموس

III. Begins with heading :

رزم رستم با برزو

IV. Begins with heading :

نبرد رهام کودرز با پادمان

Ends with a chapter entitled :

سخن گفتن کیخسرو با ایرانیان

The four volumes contain one continuous pagination, and run on without a break.

Not dated. 18th century. Written in a fair ta'líq on European paper. Probably copied for a European.

No. XXVIII.

W. 83. Size $14\frac{1}{2} \times 8$. ff. 219. ll. 15.

یوسف و زلیخای فردوسی

Yúsuf ú Zulaykhá-i-Firdawsí.

A Mathnawi poem on the story of Yúsuf and Zulaykhá.

Author: Abu 'l-Qásim Ḥasan (or Manšúr) Firdawsí Ṭúsí (d. A.H. 411 or 416).

Considerable interest attaches to this copy of Firdawsí's romantic epic, since it differs widely from all the other known editions.

The principal MSS. of this work, as enumerated by Dr. Ethé (see Vienna Congress of Orientalists, Semitic Section, pp. 23, 24; Vienna, 1888), are the following:

(i) British Museum, Add. 24,093 ; Rieu, Cat. Pers. MSS., p. 545, dated A.H. 1055.

(ii) Royal Asiatic Society (214).

(iii) British Museum, Or. 2930 ; Rieu, Suppl. Cat. Pers. MSS., p. 133, dated A.H. 1244.

(iv) Bodleian, Walker Or. 64 ; Bodleian Cat. Pers. MSS., col. 453, dated A.H. 1140.

(v) Bodleian, Elliot 414 ; Bodleian Cat. Pers. MSS., col. 454, dated A.H. 1232.

(vi) A copy from the late M. Chas. Schefer's Private Library, now in the Bibliothèque Nationale, Paris, no. 1360.

The following editions have been lithographed in Asia :

(a) Naval Kishor Press, in Lucknow, 1st edition, A.H. 1287 (A.D. 1871) ; 2nd edition, A.H. 1290 (A.D. 1873) ; another edition published by the same in Cawnpore in A.H. 1298 (A.D. 1881).

(b) Tihrán, A.H. 1299.

Dr. Ethé has pointed out that there are two recensions of this work, a longer and a shorter. Nos. i and ii represent the longer, while no. iii has peculiarities of its own, which have been discussed by Dr. Rieu in Suppl. Cat. Pers. MSS., p. 133, and by Dr. Ethé, *loc. cit.*, pp. 24, 25.

The present MS., allowing for miniatures, contains about 6200 lines. It was apparently written prior to A.H. 1000, and is probably the oldest copy known of this work.

A comparison of the first two folios of this copy, printed below, with the beginning of the Lucknow lithograph of 1871 will show to how great an extent the version before us differs from other known versions, at the very outset. It will be seen that of the first twenty-three lines only two have their counterpart in the lithographed edition.

Begins, f. 1b :

بنام خداوند بالا و پست :: که هستی ازو یافت هرکس که هست¹
 ز نام و نشان و مکان برترست :: نکارندۀ پر شده کوهرست
 همه نیکوئی زیر فرمان اوست :: همه دردها زیر درمان اوست
 خداوند هست و خداوند نیست :: همه بندکانیم و ایزد یکیست
 سپاس از جهانی دار پیرو زگر :: گزویست پیروز فر و هنر
 ترا از پس دین رهند زار :: بدین و بدانش شوی دستکار

¹ All other copies, excepting nos. iii and v of those enumerated above, begin :

بنام خداوند هر دو سرای که جاوید باشد هر دو سرای

Nos. iii and v read (apparently more correctly) in the second hemistich :

که جاوید باشد همیشه خدای

اگر دل نخواهی که باشد سیاه : بود روی تو دایما همچو ماه
بقول خدای جهان راه جوی : دل از تیرکیمها بدین آب شوی

f. 2a¹:

چه گفت آن خداوند تاج و لوا : محمد که او بودمان رهنما
که شهر علوم علی ام درست : درست این سخن گفت پیغمبرست²
منم بنده اهل بیت نبی : ستاننده خاک پای علی
بدل هرکرا دان که بغض علیست : ازو زارتر در جهان زار کیست
نباشد چیز بی پدر دشمنش : که یزدان به آتش بسوزد تنش

A blank space is here left for a heading which is wanting.

اگر [خوانده]³ ملک ایات را : بخوان تا بدانی حکایات را
یکی قصه ایست این بقران درون : که آنرا چرا گفت نتوان و چون
یکی قصه بس لطیف عجب : مهیا بلفظ و لسان عرب
همی گفت اخبار کوید⁴ سخن : که او داند احوالهای کهن
که يك روز پیغمبر ابطحی : شد اندر سرای علی ولی⁵
نشسته بنزدیک او فاطمه : حسین و حسن هردو مبطش همه⁶
نشاندند بد آن هردو را در کنار : یکی در پیمین و یکی در یسار
جلیق حسین و بروی حسن : همی بوسه میداد آن پاک ظن
نشستند شادان و خرم بهم : بهم راز گفتند از پیش و کم

¹ As there is no catch-word at the foot of f. 1b, it is possible that a folio or more is missing.

² Referring to the Hadith:

أَنَا مَدِينَةُ الْعِلْمِ وَعَلِيٌّ بَابُهَا

³ Here we find the first agreement with the Lucknow text (see p. 6, line 3). The word خوانده is by error omitted in the MS.

⁴ sic for کوی

⁵ Lucknow, p. 6, line 9, agrees in first hemistich, but in the second reads:

بد اندر سرای علی رمی

The MS. reads wrongly ابطحی.

⁶ Lucknow, p. 6, line 10, reads:

نشسته بنزدیک سید همه نبی و علی و دگر فاطمه

No. XXIX.

W. 85. Size $19\frac{1}{2} \times 10$. ff. 357. ll. 17.

دیوان انوری

Díwán-i-Anwarí.

Poetical works of Anwarí.

Author: Awḥad ud-Dín 'Alí Anwarí (d. A.H. 592), who lived at the court of Sulṭán Sanjar.

Dawlat Sháh gives the date of his death as A.H. 547, but we know that he outlived Sanjar who died A.H. 552. There is an excellent monograph on this poet by Prof. Schukovski (St. Petersburg, 1883), which was fully reviewed by Pertsch in the *Litteraturblatt für Orientalische Philologie*, ii, pp. 10—18. See also Ricu, *Cat. Pers. MSS.*, pp. 554 *et seqq.*

Contents:—

f. 1b. Qaṣídas, not in alphabetical order.

Beginning:

ملك مصونست و حصن ملك حصين است
منت وافر خدايرا كه چنين است

f. 135a. Shorter Qaṣídas.

Beginning:

ای زمان فرع زندگانی تو
زندگانیست جاودانی باد

f. 170a. Muqatta'át.

Beginning:

ای سروری كه كوكبه كبریاست را
كمتر جنيبه ابلق ایام سرکش است

f. 250b. Ghazals, in alphabetical order.

Beginning:

ای کرده در جهان غم عشقت سمر مرا
وی کرده دست عشق تو زیر و زیر مرا

f. 315b. Muqatta'át, without alphabetical arrangement (continued).

f. 326a. Satirical Mathnawís.

These are introduced in the present MS. by a note in prose, the purport of which is as follows:

While Awḥad ud-Dín Anwarí was still a youth, and engaged in the pursuit of science and wisdom, his father Wahídu'd-Dín Muḥammad

ibn Muḥammad departed this life, leaving behind him much wealth. The young Anwārī, laying hands on this money, betook himself to the wine-tavern, where in a few days he spent all his patrimony on drunken bouts. When he became destitute and nothing remained, he took to poetry, and chose the eulogistic style; and whenever he was in need he would write a qasida. And thus he passed his life miserably, till one day Táju 'd-Dín 'Ammzáda (?) of Balkh reprimanded him and showed him the error of his ways; whereupon Anwārī, resenting this interference, extemporized the following satire.

Begins:

حبّذا كير قاضی كيرنك آنكه دارد ز سنك خارا نك

f. 331a. Rubá'iyát, not in alphabetical order.

First rubá'í:

با كل كفتم ابر چرا ميكريد
مائم زده نيست از كجا ميكريد
كل كفت اكر راست همي بايد كفت
بر عمر من و عهد شما ميكريد

The Díwán of Anwārī has been lithographed in the East several times: Tabriz, A.H. 1260 and 1266; Lucknow, 1880.

Not dated. Probably of 16th century. Written in good nasta'liq; ruled gilt margins.

No. XXX.

W. 84b. Size 18×13. ff. 294. ll. 26, in four columns.

خمسه نظامی

Khamsa-i-Nizámí.

The five Mathnawí poems of Nizámí.

Author: Nizámu 'd-Dín Abú Muḥammad Ilyás ibn Yúsuf, known as Nizámí.

The date of his death is variously given, but it probably occurred before A.H. 606. He was born in A.H. 535.

Contents:—

- f. 1b. Makhzanu 'l-Asrár.
- ff. 25b, 26a, blank.
- f. 26b. Khusraw wa Shirín.
- f. 86 a, blank.
- f. 86b. Laylá wa Majnún.
- f. 132a, blank.
- f. 132b. Haft Paykar.
- f. 186a, blank.
- f. 186b. Sikandar-náma, Part I.

On f. 257*a* is a digression of twenty-four bayts, containing Nizámí's advice to his son (see Sprenger's Calcutta edition of the *Sikandar-náma*, p. ۱۸۵), beginning :

بیا ساقی آن می که همچو کلس

On the same page is an indistinctly written note, which may possibly refer only to the digression. It appears to read as follows :

بتاریخ ۲۱ شهر رمضان سنه الف در موضع معنس (?) من ییلاق
دماوند در وقتی که بشرف خراسان متوجه بود از خمسہ میرزا محمد
حسین بیک صفوی نقل شد حرره العبد المعزول محمد قاسم
(الحسینی ?)

f. 257*b*. *Sikandar-náma*, Part II.

This copy contains, f. 260*b*, lines 1 *et seqq.*, the dedication to Abu'l-Fath Mas'úd ibn Arslán (see Rieu, *Cat. Pers. MSS.*, p. 569) :

طرف دار مشرق بردانکی قدر خان مغرب بفرزانکی
سر سرفرازان و کردنکشان ملک عز الدین قاهر شه نشان

The British Museum MSS. all read مشرق for موصل

f. 293*b*. Epilogue addressed to 'Izzu 'd-Dín Mas'úd ibn Arslán.¹

On f. 196*b* we find the enumeration of Nizámí's works :

سوی مخزن آوردم اول بسیج	که سستی نکردم در آن کار هیچ
وزو چرب و شیرین انکیختم	بشیرین و خسرو در آویختم
وز انجا سراپرده بیرون زدم	در عشق لیلی و مجنون زدم
وز آن قصه چون باز پرداختم	سوی هفت پیکر فرس تاختم

No. XXXI.

W. 84*a*. Size $21\frac{1}{2} \times 12$. ff. 411. ll. 16 ; four coll.

The same work.

This copy of the *Khamisa* of Nizámí is especially interesting, as offering a recension of the *Sikandar-náma* which differs considerably from other known versions.

¹ Two of the Atábeks of Mawşil were named 'Izzu 'd-Dín Mas'úd. The first reigned A.H. 576—589; the second, grandson of the first, and son of Arslán Sháh, A.H. 607—615. See Lane's *Mohammadan Dynasties*, p. 163, and compare Rieu, *Cat. Pers. MSS.*, p. 569*b*.

Contents :—

- f. 1b. Makhzanu 'l-Asrār.
- f. 37b. Khusraw wa Shīrīn.
- f. 143b. Laylá wa Majnún.
- f. 212b. Haft Paykar.
- f. 287b. Sikandar-náma.

The present version of the *Sikandar-náma* is not divided into two parts. What are generally known respectively as Parts I and II, here begin and end abruptly, as will be seen below.

f. 388b, line 13, reads :

چو آسود روزی دوشاه از شتاب : ستد داد دیرینه از خورد و خواب

corresponding to Bombay ed. of 1881, Part I., p. 129, line 10.

Line 14 reads :

به از ما درین مجمر نقره پوش : چو عود سیه بر نیاریم جوش

which corresponds to Sprenger's ed. of Part I., p. 23, line 471.

The following analysis will show to what extent the present recension differs from that printed by Sprenger :—

The following lines of Sprenger are wanting: 495, 511, 519, 566, 572, 588, 598, 634—670 (inclusive), 691—961 (incl.), 965—1099 (incl.), 1101, 1102, 1119, 1167—1324 (incl.), 1345, 1346, 1358, 1359, 1367, 1368, 1392—1428 (incl.), 1442, 1443, 1450, 1451, 1478, 1479, 1509, 1510, 1662, 1663, 1670, 1673, 1678, 1684, 1685, 1696, 1710, 1713—1716 (incl.), 1718, 1720, 1724, 1732, 1736—1748 (incl.), 1759, 1760, 1776, 1777, 1778, 1790, 1785—1820 (incl.), 1821, 1823—1826 (incl.), 1834—1840 (incl.), 1844—1850 (incl.), 1853—1860 (incl.), 1892—1897 (incl.), 1909—1928 (incl.), 1938, 1945, 1960, 1977—1988 (incl.), 1990, 1994—2009 (incl.), 2013—2045 (incl.), 2052, 2053, 2075—2080 (incl.), 2084—2093 (incl.), 2095—3000 (incl.), 2247, 2269—2281 (incl.), 2475—3011 (incl.), 3018—3082 (incl.), 3079—3092 (incl.), 3131—3150 (incl.), 3152—3182, 3201—3245 (incl.), 3252—3292 (incl.), 3300—3331 (incl.), 3349—3366 (incl.), 3377—3383 (incl.), 3510—3519 (incl.), 3558—3638 (incl.),¹ 3646—3648 (incl.), 3650—3659 (incl.), 3662, 3664—3672 (incl.), 3675, 3679, 3680, 3686, 3688, 3689, 3698, 3702, 3703, 3705—3818 (incl.), the end.

Against this, many lines occur in the present copy which are wanting in Sprenger's edition.

It has long been supposed that there were two distinct recensions of Nizāmī's *Iskandar-náma* (cf. Rieu, *Cat. Pers. MSS.*, p. 568, and Ethé in the *Grundriss der Iranischen Philologie*, Band ii, Lieferung 2, p. 242). That the present is an older recension is rendered improbable by the

¹ These lines contain the epilogue to 'Izzu'd-Dīn, and Nizāmī's counsel to his son.

presence of the lines, added by an unknown writer, referring to Nizāmī's death shortly after the completion of the *Iskandar-nāma*, on f. 410b. (See Sprenger's edition, ll. 3549—3551.)

Recensions similar to this, in the matter of running the two parts together without a break, are mentioned in Browne's Cambridge Cat. Pers. MSS., pp. 304 and 305; but they do not otherwise resemble this manuscript. For example, the Cambridge MS. Oo.6.11 passes from p. 527, line 17, of the Tīhrān ed. to line 241 in Sprenger.

No. XXXII.

W. 94. Size $16\frac{1}{2} \times 7$; 22×11 . ff. 37. ll. 14, within rulings; 17 bayts in margin.

مخزن الاسرار

Makhzanu 'l-Asrār.

Author: Nizāmī. (See No. XXX of this List.)

Begins:

بسم آله الرحمن الرحيم : هست کلید در کنج حکیم

Dated 4th of Šafar, A.H. 1018. Written in a good nasta'liq.

No. XXXIII.

W. 1000. Size $13\frac{1}{2} \times 8$. ff. 49. ll. 10.

پندنامه عطار

Pand-nāma-i-'Attār.

A Book of Maxims by 'Attār.

Author: Farīdu'd-Dīn Muḥammad ibn Ibrāhīm al-'Attār, commonly known as Farīdu'd-Dīn 'Attār of Nīshāpūr (d. A.H. 627). Concerning his life, see Rieu, Cat. Pers. MSS., p. 344; Ouseley, Notices, p. 236; Hammer, Redekünste, p. 140.

This work has frequently been printed and lithographed in the East.

Begins:

حمد بپند مر خدای پاک را : آنکه ایمان داد مشیت خاکی را

Dated A.H. 1197. Written in neat nasta'liq.

No. XXXIV.

W. 81a. Size $13 \times 5\frac{1}{2}$; 17×8 . ff. 380. ll. 21, within rulings; 17 bayts in margin.

مثنوی معنوی

Mathnawī-i-Ma'nawī.

Author: Mawlānā Jalālu'd-Dīn Muhammad Rūmī (d. A.H. 628). Concerning his life, see Rieu, Cat. Pers. MSS., pp. 584, 585; Ouseley, Notices, p. 112; and Hammer, Redekünste, p. 163.

This famous work has been repeatedly printed and lithographed in the East.

Begins:

بشنو از نی چون حکایت میکند : از جدائیا شکایت میکند

Ends:

هست باقی شرح این لیکن درون : بسته شد دیگر نمی آید برون

This MS. is written in a minute and graceful nasta'liq.

On f. 182, at the end of Book III, a colophon states that the copy was made in A.H. 1029.

Nos. XXXV.—XL.

W. 81b. I, II, III, IV, V, VI. Size 15×12 . Between 250 and 300 ff. to each volume.

The same work.

A transcript, apparently made in India for Sir William Jones, in six volumes. At the beginning of Vol. I is an interesting old portrait of Jalālu'd-Dīn, in good Persian style, which has been gummed into the book. Opposite this is a note, in Sir W. Jones's hand, which is of sufficient interest to merit reproduction in this place:—"So extraordinary a book as the Mesnavī was never, perhaps, composed by man: it abounds with beauties and blemishes equally great; with gross obscenity and pure ethicks; with exquisite strains of poetry and flat puerilities; with wit and pleasantry mixed with dull jests; with ridicule on all established religions, and with a vein of sublime piety: it is like a wild country in a fine climate, overspread with rich flowers and with the ordure of beasts. I know of no writer to whom the *Maulavi* can be compared except our Chaucer and Shakespeare."

At the end of Book VI is appended a poem of 45 lines, in the same metre as the Mathnawī, by Jalālu 'd-Dīn's son, beginning :

مدتی زین مشنوی چون والدیم : شد خمش کفتش ولد ای زنده دم

Written in a legible nasta'liq.

No. XLI.

W. 81c. Size 14×7 ; 20×10 . ff. 64. ll. 17, within rulings; 17 bayts in margin.

The same work.

Book I of same work.

Not dated. 17th century. Written in nasta'liq.

No. XLII.

W. 86. Size $17 \times 10\frac{1}{2}$. ff. 469. ll. 19.

دیوان امیر خسرو دهلوی

Díwán-i-Amír Khusraw-i-Dihlawí.

A large selection from all four díwáns of Amír Khusraw.

Author : Yamínu 'd-Dín Abu 'l-Ḥasan, known by the name of Amír Khusraw (d. A.H. 725).

Contents :—

f. 1b—4a. Eleven ghazals, not alphabetically arranged, in praise of God; the first beginning :

ای ز خیال ما بوون در تو خیال کی رسد

f. 4a—465a. Ghazals in alphabetical order; the first beginning :

چه اقبالست این یا رب که دولت داد رو ما را

که در کوی فراموشان کدر شد یار زیبارا

f. 465b—469b. Tarjī'át.

The selection somewhat resembles that mentioned by Rieu, Cat. Pers. MSS., p. 610, sect. v.

A note states that this copy was purchased by one of its owners in the second year of 'Alamgír's reign, and a seal below this bears the date A.H. 1169, which corresponds to the second year of 'Azízu 'd-Dín 'Alamgír II.

The MS. is not dated, but apparently belongs to the 16th century. Written in an elegant nasta'liq, with gilt rulings. The metres are in many cases indicated above the ghazals.

No. XLIII.

W. 91. Size $24 \times 11\frac{1}{2}$. ff. 144. ll. 16.

مهر و مشتري

Mihr ú Mushtarí.

A romantic Mathnawí poem.

Author: Mawláná Muḥammad 'Aṣṣár (d. A.H. 779 or 784).

Begins :

بسم الله الرحمن الرحيم : مظهر اسرار كلام قدیم
ای ز جمالیت همه اشیا شده : از تو زبانها همه کویا شده

The first seven couplets differ from those with which the poem usually begins.

The story begins on f. 7a thus:

چنین دارم ز تاریخ کهن یاد : که در اصطخر شاهی بود باداد

The MS. ends abruptly with the bayt :

ز عصار این سخن بپذیر و بشتاب : دری خلوت سرای زن بهر باب

After f. 139a is a gap of 50 lines; after f. 142a is a gap of 80 lines.

There are several small miniatures.

Not dated. 18th century. Written in a rough nasta'liq.

No. XLIV.

W. 89. Size $14\frac{1}{2} \times 7\frac{1}{2}$. ff. 193. ll. 15.

دیوان قاسم انوار

Díwán-i-Qásim-i-Anwár.

An incomplete copy.

Author: Mu'nu'd-Dín 'Alí, known as Sayyid Qásim or Qásim-i-Anwár (d. A.H. 837).

The poet calls himself, by way of *takhallus*, alternately قاسم and قاسمی.

This copy is defective at the end; the last poem quoted is a ghazal beginning:

یا ربّ العقی آنکه توئی عالم اسرار : از یار سفر کرده ما کیست خبردار

Contents :—

ff. 1b—188b. Ghazals in alphabetical order.

Beginning :

ای صبح سعادت ز جبین تو هویدا : این حسن چه حسن است تقدس و تعالا

ff. 189a to end of MS. Qīṭa'āt, and ghazals not in alphabetical order. Some of these contain Turkish verses, and others verses in Gīlānī dialect.

Beginning :

یا رب این درد فراق چه دوا سان¹ کردن
که مرا نیست مکر تیغ و کفن در کردن

Not dated. 18th century. Written in a rough nasta'liq.

No. XLV.

W. 95. Size 12×7. ff. 129. ll. 13.

دیوان کاتبی

Dīwān-i-Kātibī.

Author : Muḥammad ibn 'Abdu'llāh of Nīshāpūr (d. A.H. 839), poetically known as Kātibī.

Contents :—

ff. 1b. A qasīda, beginning :

ای کل آدم بخمر جان مخمّر ساخته
خاک ره را کیمیای مهر تو زر ساخته

Between f. 1 and f. 2 many folios are missing, which must have contained the remaining qasīdas mentioned by Rieu, Cat. Pers. MSS., p. 638.

f. 2a begins with the last line of a ghazal :

کاتبی به ز خط یار نخواهند نوشت : [هیچ] طومار برای دل دیوانه ما

f. 111b. Muqatta'āt.

f. 121a. Rubā'iyyāt and Fardiyyāt.

Dated Ramaḍān, A.H. 889. Written in a fair nasta'liq.

شاید = سان¹

No. XLVI.

W. 82a. Size 15×10; 21×15. Centre columns of 17 lines;
marginal column of 46 lines. ff. 954.

کلیات جامی

Kulliyát-i-Jámí.

The collected works of Jámí, in prose and verse.

Author : Núru'd-Dín 'Abdu'r-Rahmán Jámí (d. A.H. 898).

For bibliography consult Rieu, Cat. Pers. MSS., pp. 17 and 643.

Copies of Jámí's Kulliyát, containing both the prose and poetical works of that author, are far from common. A similar collection is mentioned by Ethé in the Bodleian Catalogue, no. 894, coll. 608—615.

FIRST PORTION.

(i) *Two Centre Columns.*

1. ff. 1b—367b.

نصفحات الانس

Nafahát ul-Uns. (See Rieu, p. 349.)

Begins :

الحمد لله الذى جعل مرآئى قلوب اوليائه

This copy was made A.H. 940, as stated in a poetical colophon :

در نهصد [و] چل کتابت این نفحات : کامد بکشت صبوری ازوی برکات
کردید تمام و دارم امید چنان : کز دوزخ ازین مرا بود راه نجات

(ii) *Marginal Column.*

2. ff. 1b—203b.

شواهد النبوة

Shawáhidu 'n-Nubuwwat. (See Rieu, p. 146.)

Begins :

الحمد لله الذى ارسل رسلا

3. ff. 203b—257a.

بهارستان

Baháristán. (See Rieu, p. 755.)

Begins :

چو مرغ امر ذی بالی ز آغاز
نه از نیروی حمد آید به پرواز

4. ff. 257a—269b.

رسالة كبير معینا

Risāla-i-kabir-i-Mu'ammā.

Begins :

باسمه میبانه
ای اسم تو کنج هر طلسمی
قانع ز تو هر کسی باسمی
هم اسم توئی و هم مستی
عاجز شده عقل ازین معنی

Incomplete ; ends in the middle of a quatrain on the name مشهاب.

This is evidently the extract from Jāmī's largest treatise on riddles called کتاب جلیة الحلال. (See Ethé, India Office Cat., col. 770; Aumer's Munich Pers. Cat., pp. 44, 45.)

ff. 270a. Marginal column blank.

5. ff. 270b—300b.

منشآت

Munsha'āt, also styled رقعات (*Ruqa'āt-i-Jāmī*). Epistolary Models.

Begins :

بعد از انشاء صحایف ثنا

(See Ethé, India Office, col. 772.)

ff. 301a—303a. Marginal column blank.

6. ff. 303b—316a.

قصیده نامه

Qasida-nāma. This is a commentary on the qasida by Ibnu 'l-Fārid ending in حب, mentioned by Ethé, India Office Cat., col. 764. Its proper title is نظم درر.

Begins :

پاکا خداوندی که صفحات کاینات

7. ff. 316a—318a.

شرایط ذکر طریق خواجه

Sharā'it-i-Dhikr-i-Tarīq-i-Khwāja. . . . A tract on the rule of Bahá'u 'd-Dín Naqshbandí. (See Rieu, p. 876a, vi, and also p. 863a, xii. These two tracts, though they bear different titles, are apparently identical.)

Begins :

سر رشته دولت ای برادر بکف آر

8. ff. 318a—330b.

لوايح

Lavá'ih. A collection of Súfí apophthegms, with paraphrases in rubá'is. (Rieu, p. 44.)

Begins :

ربنا وفقنا للتكميل و التتميم لا احصي ثناء عليك

9. ff. 330b—335a.

الهاشية القدسيّة

Al-Háshiyatu 'l-Qudsiyya. Súfí notes by Khwája Mohammad Pársá, an eminent disciple of Bahá'u 'd-Dín Naqshbandí (d. A.H. 822), found on the margins of some of his books. (Cf. Rieu, p. 863.) In the manuscript this tract only bears the heading of رساله.

Begins :

بعد از كشائش مقال بستايش خجسته مأل رساله فى الموجود

10. ff. 335a—336a.

رساله فى الموجود

Risála fi'l-Mawjúd.

Begins :

ای پاك زهر چيز و مبرا از مكان
خالى ز تو نى درون و بيرون جهان

11. ff. 336a—338a.

رساله فى الوجود

Risála fi'l-Wujúd. Treatise on the Absolute. (See Ethé, India Office Cat., col. 762.)

Begins :

الوجود اى ما بانضمامه الى الماهيات

12. ff. 338a—343a.

شرح بيعين مشنوى

Sharh-i-baytāym-i-Mathnawí. Commentary on two lines of the Mathnawí. (See Rieu, p. 863.)

Begins :

عشق جز نائى و ما جز نى له ايم

ff. 343b—367b. Marginal column blank. On f. 343b, however, the title نقش فصوص is entered (cf. Ethé, India Office Cat., col. 763).

f. 368a blank.

SECOND PORTION.

(i) *Two Centre Columns.*

1. ff. 368b—423b.

دیوان اول

Diwán-i-awwal, Part I. This is the first part or division of the First *Diwán*, containing the *qasidas* and other occasional verses, as in the valuable St. Petersburg MS. described by Baron Rosen, *Les Manuscrits Persans de l'Institut des Langues Orientales*; pp. 215—259.

Begins:

بسم الله الرحمن الرحيم : هست صلی سرخوان کریم

Here follows the long preface, as in Rosen's MS. (*op. cit.*, p. 227).

On f. 423a we find the three bayts quoted by Rosen (p. 234) styled
این مشنویست در قناعت.

Here occurs the first variation of the present MS. from Rosen's, for the latter passes direct from these three bayts to the Second Part of the First *Diwán*, while the former inserts eleven bayts, apparently by the copyist, beginning:

طیب الله وقتك ز کرم کرده آب بقا ز رشق قلم
داده نظم مرا بیزم امید شربت زندگانی جاوید
تا سخن در دلت جا کرده هست سر نهفته در پرده

and ending:

هر که خواند بخیرش آرد یاد کش خدا در دو کون خیر دهاد

f. 424a. Two centre columns blank.

2. ff. 424b—673b.

Diwán-i-awwal, Part II, containing:—

Five *ghazals*, not in alphabetical order. Spaces are left for a title over each, but have not been filled in. A space of about four lines is left at the beginning.

Begins:

بسم الله الرحمن الرحيم : اعظم اسماء علیم حکیم

ff. 426b—658b. *Ghazals* in alphabetical order.

Begins:

یا من بدا جمالك فی کل ما بدا

ff. 658b—663a. Qita'át.

ff. 663a—673b. Rubá'íyyát.

First quatrain :

سبحانك لا علم لنا ان ما الح

3. ff. 674a—836a.

دیوان ثانی

Diwán-i-thání.

Begins :

بسم الله الرحمن الرحيم : املی حمد المنان الکریم

Prose preface follows, corresponding with Rosen, pp. 239, 240.

ff. 835a—836a contains المعنیات, as described by Rosen, p. 245.
No colophon.

4. ff. 836b.—926a.

دیوان ثالث

Diwán-i-thálith.

Begins :

بسم الله الرحمن الرحيم : طرفه خطایبست ز سفر قدیم

Short preface in verbal agreement with Rosen, pp. 246, 247.

After two pieces, (1) *فی توحیده سبحانه* and (2) *مناجات*, follows a long *qaṣída* rhyming in قَن. This piece, as Baron Rosen points out, is an example of لزوم. (See Rückert's *Grammatik, Poetik und Rhetorik der Perser*, pp. 123-124.) In the Petersburg MS. the words which recur in each hemistich are حجره and شعر. In the present MS. the words are شتر and حجره (as also in I. O., no. 1300).

Begins :

نکار من شتر انکیخت رو حجره من
پذیره شترش رفت جان ز حجره تن

f. 849b. Ghazals in alphabetical order, beginning as in Rosen, p. 247.

The last verses of this *diwán* are as follows :

نیست در راه صداقت چپ و راست
نیست در دین صداقت کم و کاست

هرکس که ازین ورطه دلگیر بچست
از ننگ وزیر و منت میر برست
آخر ز چفاهای زمان کشت خلاص
در سینۀ او اگرچه صد تیر شکست

ff. 925 and 926 are out of order.

On f. 926b the marginal column and the body of the text are no longer divided into columns, and the text runs continuously from centre to margin, down to f. 953b, where the margin ceases.

(ii) *Marginal Column.*

5. f. 368b.

سلسله الذهب

Silsilatu'dh-Dhahab, Part I. Prose preface as in Rosen. Actual poem begins f. 369b.

f. 454a. Part II.

f. 490a. Part III.

6. f. 515a.

سلمان و ابسال

Salmán u Absál.

Begins :

ای بیادت تازه جان عاشقان
ز آب لطف تر زبان عاشقان

7. f. 541a.

تحفة الاحرار

Tuhfatu'l-Ahrár.

Begins :

قبلة همت خدای شناس : هست بر نعمت خدای سپاس

i.e. with the general Introduction to the *Panj Ganj*. See Rosen, p. 220.

Ends :

و اتمام این سبحة [نسخه؟] در ماه تسبیح و شهر تراویح منتظم در
شهور سنه ست و ثمانین و ثمانمائه لا زال مبارکا علی کل نية اتفاق
افتاد و الحمد لله الکریم الجواد و الصلوات علی محمد و آله خیر
العباد و سلم تسلیماً کثیراً

8. f. 580a.

سبحة الابرار
Subḥatu 'l-Abrár.

Begins :

باسمه سبحانه (رباعی)
المنة لله كه بخون كر خفتم
يكچند چو غنچه عاقبت شكفتم
از كش مكش چرخ بسی آشفتم
کز کوهر راز سبحة واری سفتم

Here follow twenty bayts, before we come to the opening as in Rosen, p. 222 :

تاجور ساختن این شاهد غیبی الخ

9. f. 643b.

کتاب یوسف و زلیخا

Kitáb-i-Yúsuf u Zulaykhá. Begins and ends as in Rosen, p. 223.

10. f. 730a.

کتاب لیلی و مجنون

Kitáb-i-Laylá wa Majnún. Begins and ends as in Rosen, pp. 223, 224.

11. f. 812a.

اسکندرنامه

Iskandar-náma. Begins and ends as in Rosen, p. 224.

12. f. 862a.

شرح لوايح

Sharḥ-i-Lawá'ih. A system of Šúfí doctrine. (Cf. Ethé, India Office Cat., col. 764 ; Rieu, p. 44.)

Begins :

ربنا وفقنا للتكميل والتتميم لا احصى ثناء عليك الخ

Ends with the following quatrain :

ای کز غمش افتاده چاکت بکفن
آلوده مکن ضمیر پاکت بسخن
چون لال توان بود دروگر پس ازین
لب بکشائی بنطق خاکت بدهن

13. f. 877b.

رسالة شرح رباعيات

Jámi's commentary on some of his own rubá'ís. (Cf. Rieu, p. 827 ; Ethé, I. O. Cat., col. 763.)

Begins :

حمداً لآله هو بالحمد حقيقى

14. f. 904a.

كتاب لمعات

Kitáb-i-Lama'át. Commentary on the *Lama'át* of 'Iráqí, called also *أشعة اللمعات*, *Ashi'atu'l-Lama'át.* (Cf. Pertsch, Berlin Pers. Cat., no. 239.)

Begins :

لولا لمعات برق نور القدم
من نحو جنبى الجود و حى الكرم

As stated above, after f. 926 the text runs continuously from centre to margin down to f. 953b, where the margin ceases,

Ends :

رباعى اخرى فى المتصبة
توحيد حق اى خلاصة مختصرات
باشد بسكن يافتن از ممتنعات
روئقى و جود كن كه در خود يابى
سرى كه نيابى ز فصوص و لمعات

The last page (f. 954a) contains the following chronogram, giving as the date of composition the year A.H. 886¹:

و از قال اتمته قد بدا . بها قال تاريخ اتمامه
م

Here follows the scribe's colophon :

شرح لمعات شيخ كامد در دست
مشغول كتابت نشستم پيوست
در نهصد چهل سلخ مه شعبان بود
كز تسويدش دل صبورى وا رسد

¹ Sir William Jones, mistaking this colophon for that of the scribe, notes at the end : " This copy of his works was written while he was alive."

This fine manuscript is written throughout by one and the same hand, in a neat and legible nasta'liq, not at all unlike the writing of the MS. described by Baron Rosen, who gives two photo-lithographic specimens. It is in good preservation, and complete at beginning and end. The folios were much displaced in a former process of binding, but have now been correctly arranged, except in the case of ff. 925 and 926, as noted above.

Dated Sha'bán, A.H. 940.

No. XLVII.

W. 82b. Size $16\frac{1}{2} \times 8$. ff. 308. ll. 17.

دیوان جامی

Díwán-i-Jámí.

Jámí's First Díwán, Parts I and II complete.

Contents:—

ff. 1b—58a. Part I containing the Qaṣídas, preceded by the prose preface.

Begins:

بسم الله الرحمن الرحيم ❖ هست صلی بر خوان کریم

f. 58b. Part II.

Beginning:

بسم الله الرحمن الرحيم ❖ اعظم اسماء عليم حكيم

f. 60b. Beginning of Ghazals, arranged in alphabetical order.

f. 294a. Muqatta'át.

f. 297b. Rubá'iyát.

Dated A.H. 972. Written in an elegant nasta'liq; ornamental borders.

No. XLVIII.

W. 90. Size $17\frac{1}{2} \times 9$. ff. 115. ll. 14.

دیوان جامی

Díwán-i-Jámí.

This MS. contains the second half of the Second Part of Jámí's First Díwán.

Begins :

حقّه لعل تو از جوهر جان ساخته اند
 کام هر خسته دران حقّه نهان ساخته اند

which occurs on p. 201 of the Lucknow 1876 edition of Jámí's *Kulliyát*, and on f. 521 of the preceding MS. (No. XLVI).

f. 109b. The مستط beginning:

الا ای ماه اوج دلربائی : که خیل نیکوانرا پادشائی

(Cf. Rosen, p. 238.)

f. 110b contains :

(a.) Last five lines of the مستط.

(b.) The following qit'a (see Lucknow ed., p. 540).

دل درین وحشتکه بیکانکان : یک حریف آشنا حاصل نکرد
 در وفا کوشید عمری لیک من : غیر حرمان از وفا حاصل نکرد
 کیمیاگر سالها بهر غنا : کند جان و جز عنا حاصل نکرد
 حاصل خود کرد صرف کیمیا : هیچ چیز از کیمیا حاصل نکرد

(c.) First of the Quatrains :

یا من ملکوت کلّ شیء بیده : طوبی لمن ارتضاك ذخراً لغده
 این بس که دلم جز تو ندارد کامی : تو خواه بده کام دلم خواه مده

This manuscript is written in a most elegant nasta'liq; the margins are elaborately decorated with various patterns of the wall-paper type. It contains four miniatures in excellent style, to be found on ff. 1a, 25a, 34a, and 72a.

Dated Muḥarram, A.H. 984.

No. XLIX.

W. 99. Size 14×6. ff. 138. ll. 14.

سلسله ذهب

Silsila-i-Dhahab.

An incomplete copy.

Author: Jámí.

Contents:—

ff. 1b—83b. Book II.

Begins:

بشنوای کوش بر فسانه عشق

Between ff. 68 and 70, several folios seem to be missing, and one at least between ff. 75-76.

ff. 85b—122a, Book I. (incomplete).

After f. 122a, line 1, which reads:

زاغ خواهد نغیر نا خوش زاغ ❖ چه شناسد صغیر بلبل باغ

we read:

سخن عارف مستوده سیر ❖ چون بانجا رسید پیش پسر

after which agreement with other texts ceases down to the last line:

خاطرم رام با کشاکشان ❖ وقت من خوش ز قصه خوشان

Dated A.H. 951. Written in elegant nasta'liq. Two miniatures, ff. 61b and 134b.

Scribe: Sháh Maḥmúd Níshápúrí Núrbakhshí.

No. L.

W. 96. Size $13\frac{1}{2} \times 7$. ff. 59. ll. 15.

تحفة الاحرار

Tuḥfat ul-Ahrár.

Author: Jámí.

Incomplete at beginning and end, and much damaged.

Begins with the following words of the prose preface:

مطلع الانوار مورد بدائع لفظی و معنوی

and ends in the middle of Maqála xii.

Written in a fine nasta'liq. Apparently of 16th century.

No. LI.

W. 92. Size $9\frac{1}{2} \times 4\frac{1}{2}$. ff. 330. ll. 16.

کلیات عرفی

Kulliyát-i-'Urfi.

The complete works of 'Urfí.

Author: 'Urfí of Shíráz (d. A.H. 999). See Rieu, Cat. Pers. MSS., p. 667.

Contents :—

ff. 1—85. Qaṣīdas beginning :

ای متاع درد در بازار جان انداخته

ff. 86—213. Ghazals beginning :

تحفۀ مرهم نکیرد سینۀ افکار ما

ff. 213—227. Rubá'iyāt beginning :

یا رب نفسی ده که ثنا پردازم : وین نعمه بآهنک سزا پردازم
 دیباچۀ علم خویش در پیشم نه : کز حمد تو نقش آشنا پردازم

There is apparently one folio missing between ff. 227 and 228.

ff. 228b—271a. *Majmú'u'l-Abkár*. A Mathnawi poem, beginning :

بسم الله الرحمن الرحيم : موج تختست ز بحر عدم [sic for قدیم]

ff. 271b—285b. *Farhád ú Shírín*, here entitled in the '*unwán*' خسرو شیرین, beginning :

خداوندا دلم بی نور تنکست : دل من سنک و طور کوه سنکست

f. 286a, blank.

ff. 286b—298b. *Muqatta'át* beginning :

ای دل راه زن که از عرشم : بحضیض ثری فرستادی

f. 299a, blank.

ff. 299b—303a. A *tarjī'* in praise of his doctor Masīḥu'd-Dín Abu'l-Fath, called in the '*unwán*' کتاب کوی و چوکان.

Begins :

آیدم چون دوا شفیق و نقیض : صحت امروز دوستان مریض

The refrain is :

نام مددوح قافیہ مدح است
 مدح کویم حکیم ابو الشّعث است

ff. 303b—330b. Prose pieces.

f. 303b. A letter written during the author's illness, beginning :

این مکتوب اسلوب را در وقت بیماری نوشته شد

The manuscript ends abruptly, and a few folios are missing.

Not dated. Probably 17th century. Written in a small neat ta'liq.

No. LII.

W. 87. Size $18 \times 7\frac{1}{2}$. ff. 555. ll. 17.

دیوان صائب

Díwán-i-Šá'ib.

Poetical works of Šá'ib.

Author: Mírzá Muḥammad 'Alī, whose poetical name was Šá'ib (died A.H. 1088).

Contents :—

ff. 1b—438a. Ghazals in alphabetical order.

Begins :

اگر نه مدّ بسم الله بودی تاج عنوانها
نکشتی تا قیامت نو خط شیرازه دیوانها

ff. 439b—458b. Maṭālī' beginning :

نیست سوی حق بجز تسلیم راهی بنده را
جستجوی این کهر کم میکند چو بنده را

ff. 459b—555a. Mutaḥarriqāt.

Several folios contain verses in the margin.

Dated A.H. 1078, i.e. ten years prior to the author's death.

A very beautiful MS. in nīm-shikasta, with richly ornamented 'unwāns.

No. LIII.

W. 101. Size $16\frac{1}{2} \times 9$. ff. 92. ll. 15.

بهرام و گلندام

Bahrām ú Gulandám.

A Mathnawi Poem.

Author: Amín-i-Dín Muḥammad.

Begins :

اجازت کردم از پیر سر افراز : کیم این قصه جان پرور آغاز

The story itself occupies forty-eight sections, while two sections at the end contain the Khátima and Autobiography (در وصف الحال).

It is the story of Bahrám, son of Kishwar, king of Rúm, who having set out on a journey to see the Faghfúr of China, strays from his party and comes to a Fairy Castle, where he falls in love with Gulandám. After this he encounters and slays a demon, and then proceeds on his way to China. Gulandám wishes to accompany him, but Bahrám says he must travel without her, as he is always engaged in hunting. She gives him ten hairs from her head, which should serve him in time of need. Bahrám, consumed with love and full of regrets, continues his journey till he reaches the sea, where he takes ship and encounters a crocodile, which he slays. On disembarking he enters "the town of Chín," and finds the army of Bahshád of Bulghár at the gates. The Faghfúr had a beautiful daughter, whom Bahshád demanded in marriage, but the Faghfúr "did not wish him for a son-in-law." Bahrám makes a night attack on the camp of Bahshád, whom he defeats and slays.

Sections 25 to 34 inclusive contain the poetical correspondence which passed between Bahrám and Gulandám after the return of the former from China.

In section 35 we return to the court of King Kishwar, who, learning that his son is lost, offers a whole kingdom to anyone who will find Bahrám. Finally, Bahrám is discovered, and returns to his native home.

Such is the main outline of the present story.

Three other versions of this story are known to us. One is in the Gúrán dialect, and in it Gulandám is the daughter of the Emperor of China, and not a *parí*. Hájí Khalífa mentions another, written about 850 A.H. by Muḥammad 'Abdu 'llah Kátibí of Nishápúr; but of this work he omits to give the first lines. A third is mentioned on p. 877 of Rieu's Cat. Pers. MSS., and this last is very remarkable for the manner in which it both agrees with and differs from the present MS. As to agreement, both are apparently by one named Amín; both make Gulandám a *parí*, and both are in the same metre. Further than this, however, the agreement does not go, and they seem to be two distinct poems.

The author reveals his name in the following lines:

نبرد اسم خود را جای اشعار : باخر اسم را کرد انم اظهار
نویسم نام بر دفتر مچرد : امین دین شده اسم محدد

In Sprenger's Oudh Catalogue, p. 330, mention is made of a poet named Sháh Muḥammad Amín, who flourished about A.H. 1130.

No date, apparently of 18th century. Nasta'íq.

No. LIV.

W. 88. Size 16×8; 22×11. ff. 206. ll. 17 in body of text, 23 in margin.

Mixed Contents.

Comprising the Díwáns of 'Urfí, Nazírí and Shápúr.

Contents:—

*Central Columns.*ff. 1b—14a. *Farhād ū Shīrīn*, by 'Urfī.

Begins:

خداوندا دلم بینور تنکست

ff. 14b—58b. *Majmū'u 'l-Abkār*, by the same author.

ff. 58b—138a. Qasīdas and Tarjī'bands	} by the same.
ff. 138b—192a. Ghazals	
ff. 192b—206a. Rubá'īyyāt	

Dated A.H. 1079.

*Marginal Columns.*ff. 1b—147a. *Dīwān* of Nazīrī of Nīshāpūr (d. A.H. 1022).Begins (cf. Rieu, *Cat. Pers. MSS.*, p. 818a):

اذا ما شئت ان تحیی حیوة حلوة المصیا

ff. 147a—182a. *Dīwān* of Shāpūr (d. A.H. 1020). Begins:

ای راه زن خیال نگاه تو خواب را

Dated A.H. 1080. Neat nasta'liq.

Scribe: علی نقی ابن عبد القادر

No. LV.

W. 97. Size $23\frac{1}{2} \times 12\frac{1}{2}$; from fol. 382, $18\frac{1}{2} \times 9\frac{1}{2}$. ff. 480.

Anthology in Prose and Verse.

Contents:—

f. 1a. *مناظره چشم و سَرَمه*, by 'Urfī.f. 2a. *مناظره زلف و شانه*, by 'Urfī.

ff. 7b—16b. Various Qasīdas, by 'Urfī.

ff. 16b—20b. Story of 'Aql and the Water of Life.

Begins:

چنین کوید مخترع این حکایت و مبتدع این روایت که در شهر
یونان پادشاهی بود عقل نام الن

ff. 20b—22b. Anecdotes of famous personages.

f. 23b. Extract from the *وقائع حیدرآباد* of Nīmat Khān 'Alī.
(See Rieu, *Cat. Pers. MSS.*, p. 268.)f. 46a. *حسن و عشق*, by the same author.

- f. 51b. A letter by the same.
 f. 53a. A letter from the same to Mírzá Mubárikü 'Iláh.
 f. 55a. Short anecdote concerning Majnún and a Caliph.
 f. 55b. A series of chronograms (Eteostichia), giving dates of birth and death of famous sultans, learned men, and poets.
 ff. 57a—81b. Extracts from the díwáns of Sa'dí, Kalím, Jámí, 'Urffí, Háfiz, and others, the latest being Bídil, the Indian poet, who died A.H. 1133.

f. 82a. فرهاد و شیرین, by 'Urffí.

Begins in the middle (cf. f. 276b of No. XLVII.):

صبحی دلکشا چون خندۀ حور

f. 86a. Definitions of poetical and rhetorical terms.

Begins :

نظم بمعنی دَر در رشته کشیدن است

f. 86b. Rubá'is and Qit'as.

f. 87a. Anecdote referring to Hárúnu 'r-Rashíd.

f. 87b. Story of the three travellers and the ten loaves.

Begins :

آورده اند که دو مسافر بنان خوردن نشستند

This is followed by various pithy sayings and stories, interspersed with verses.

f. 89a. Account of the ten various kinds of script, such as the 'Arabí, the Yúnání, &c.

f. 89b. Quotations in Arabic from the Hádíth.

Quotations in Persian from Plato.

f. 90a. Quotations from the مجمع البحرین. (Cf. Rieu, C. P. M., p. 853.)

Quatrains by Khwája Hasan of Delhi and others.

f. 90b. Quatrains by Zuhúrí, Qásim-i-Anwár, Háfiz and others.

f. 91a. Ghazals by Kalím, Fighání, Sá'ib, Qudsí, Muhammad-Qulí Salím, Násir 'Alí, Fítrat, Asír, Haydar Qulícha-paz and others, including two ghazals by the compiler of the present Anthology (جامع این کتاب), from which it appears that his takhalluṣ was Bahá'í. If so, he is evidently not identical with the more celebrated Bahá'í cited on f. 204a of this MS. (see next page), who flourished at an earlier date than many of the poets here cited.

The first ghazal begins :

دگر از درد پنهانی بجانم یار می باید
 و کر تلخست کامم شربت دیدار می باید

The second begins:

روی تو کل تازه و خط سبزۀ نو خیز
شد هوش و دلم غارت آن غمرۀ خوئریز

and ends:

چون رفته دل کم شده ام گفت بهائی
خوش باش که من رفتم و جان گفت که من نیز

f. 96a. A long qasída by Kalím.

ff. 96b—103b. Selections from the Díwán of Mullá Muḥammad Qudsí (d. A.H. 1056).

ff. 103b—108a. Qit'as by various poets.

f. 108b. Mukhammasát by Ṣá'ib.

ff. 111b—134b. Ghazals, &c., by the same, beginning:

اكر نه بسم الله بودی تاج عنوانها

ff. 135a—156b. Ghazals, &c., by Abú Tálíb Kalím (d. A.H. 1061).

The first begins:

بدل کردم بمستی عاقبت زهد ریائی را

ff. 157b—179b. نیرنگ عشق, by Ghanímat Panjábí (d. A.H. 1096).

Begins:

بنام شاهد نازك خیالان

ff. 180b—186a. فرهاد و شیرین, by Waḥshí (d. A.H. 992). This extract is dated A.H. 1175.

f. 204a. نان و حلوا, by Bahá'u'd-Dín 'Amilí, the great Shí'a divine, author of the Kashkúl (see No. CXII of this List) and the Jámí-i-'Abbásí (see No. V of this List), who died A.H. 1030. His poetical name was Bahá'í. This mathnawí is mentioned by Sprenger, Oudh Cat., p. 368.

f. 207b—247a. معراج الخلیل, by Mullá 'Alí Ridá "Tajallí" (d. A.H. 1088).

f. 267a. Selections from the Díwán of Shawkat (d. A.H. 1107).

Begins:

خدایا رنگ تاثیر کرامت کن فغانم را
بموج اشك بلبل آب ده تیغ زبانم را

f. 282a. Selections from the Díwán of Háfiz.

f. 298a. Selections from the Díwán of Zuhúrí.

f. 313a. Selections from the *Díwán* of Mírzá Ibráhím Adham (d. A.H. 1060).

f. 314a. Selections from the *Díwán* of Sháhí (d. A.H. 857).

f. 317a. Selections from the *Díwán* of Kamál of Khujand (d. A.H. 803), beginning :

افتتاح سخن آن به که کند اهل کمال
بشنای ملک الملک خدای متعال

f. 327a. Selections from *Díwán* of Šaydí of Tihrán (d. 1069), beginning :

شد بسکه از خرام تو تغییر حالها
از جا در آمدند بکلشن نهالها

f. 330b. Selections from *Díwán* of Ghaní (Muḥammad Ṭáhir of Kashmír), d. A.H. 1079, beginning :

جنونی کو که از قید خرد بیرون کشم پارا
کنم زنجیر پای خویشتن دامان صحرارا

f. 334b Ode on the death of Kalím.

Begins :

حیف کز دیوار این کلشن پرید :: طالبا آن بلبل باغ نعیم
رفت و آخر خامه را از دست داد :: بی عصا طی کرد این ره را کلیم

f. 335a. Selections from *Díwán* of Fighání (d. A.H. 922), beginning :

ای سرنامه انام تو عقل کره کشای را
ذکر تو مطلع غزل طبع سخن سرای را

f. 344a. Selections from *Díwán* of Ṭálib Ámulí (d. A.H. 1035).

f. 347b. Selections from *Díwán* of Áṣafí (d. A.H. 923), beginning :

ساز آباد خدایا دل ویرانی را
یا مده مهر بتان هیچ مسلمانی را

f. 350a. Selections from *Díwán* of Shifá'í.

Begins :

تا عشق رفته روز ازل بر زبان ما
تا زد بحرف عشق زبان در دهان ما

f. 356a. Selections from the *Dīwān* of Mīrzā Jalāl Asfī (d. A.H. 1049).

Begins :

ای کلشن از بهار خیالتو سینه‌ها
برک کل از طراوت رویت سفینه‌ها

In the second line Rieu, Cat. Pers. MSS., p. 682, reads نامت
for رویت.

ff. 378b—381b; 461a—465b; 468a—469b; 478a—479b. Selections from Mīrzā Ṭāhīr Wahīd Majdhūb, Mīrzā Ridā Dānīsh, Muḥsin Fānī, Mīrzā Bīdīl, Waḥshī, ‘Abdu’r-Rasūl Istighnā, ‘Alī Naqī, Sābiq, and others.

ff. 382a—456b. Selections from the writings of Shaykh Muḥammad ‘Alī Ḥazīn (d. A.H. 1180), beginning :

سخن صریح سرائیم عشق پنهانرا : بخون دیده طرازم لوح دیوانرا

ff. 457b—460b. A *Marthiya* (*tarkīb-band*) on the Imām Husayn by Muḥtashim (d. A.H. 996). (See Rieu, Cat. Pers. MSS., p. 665b.)

The remaining folios are out of place, and belong properly to other portions of the book.

461—465 should follow 110.

466, 467 and 470—477 contain prose which has not been identified.

468, 469 should follow 465.

478 to the end (480) should follow 469.

The whole is written on bad coloured paper in a rough nasta‘līq.

No. LVI.

W. 81. d. Size 21—22 × 10. ff. 260. ll. 21.

اسرار معنوی و انوار مغنوی

Asrār-i-Ma‘nawī ū Anvār-i-Maghṇawī.

A commentary on Book I of the *Mathnawī*.

Author : Ghulām Mu‘īnu’d-Dīn ‘Abdu’llah, known as al-Khalīfa al-Khwīshagī al-Chishtī.

This copy is presumably an autograph, and no other copy seems to be known.

13253

The author tells us that he was a native of Qaşúr, where he wrote this commentary, which he completed in the second year of Muḥammad Sháh's reign, i.e. A.H. 1133. He was encouraged to undertake this work by two Khwíshagí chiefs, named Ḥasan Khán and Sa'íd Khán. In the *Siyaru 'l-Muta'akkhkhírín* (English Translation, Calcutta, 1789, vol. i, p. 167) we read: "One Hosseín-ghan, an Afghan Ghoishky, who was head man of the town of Cossor in Pendjab, had these many years taken possession of the best districts about Cossor and Lahor, where he acted as an hereditary lord of these territories." Farther down we learn that this "Hosseín-ghan" had a nephew named "Seíd-ghan." Our MS. reads Ḥasan Khán, but it is none the less probable that our author's patrons were the uncle and nephew here referred to. It is noticeable that Briggs, in his edition of the English translation of the *Siyaru 'l-Muta'akkhkhírín* (p. 208), omits the word "Khwíshagí."

The author tells us that he had already written several commentaries; amongst them the following:—

On the *Díwán of Háfiz*: (i) بحر الفراسة ; (ii) خلاصة البحر ;
(iii) جامع البحرين .

On the *Nuzhatu 'l-Arwáh*: راحة الاسباح .

On the *Kanzu'd-Daqa'iq*: مخزن الحقائق .

Begins:

سپاس کبریا آسایس خداوندیرا که کلام مردمانرا بسوی نظم و
نثر متقسم ساخت

Dated the 9th of Rabí' II, A.H. 1133. Written in a good nasta'liq.

No. LVII.

W. 98. Size $18\frac{1}{2} \times 9\frac{1}{2}$. ff. 341. ll. 17.

شرح دیوان حافظ

Sharh-i-Díwán-i-Háfiz.

Commentary on the Díwán of Háfiz.

Author not identified.

A note at the end says that this commentary was begun on the 15th of Ramadán and completed on the 19th of Dhu'l-qa'da in the year A.H. 1120.

Commentary begins:

الا من حرف تمبیه یا حرف ندا آیتها وصله

Commentary ends :

این چند ابیات را خواجه در مدح عماد الدین محمود گفته اند
و تمامت این نسخه اخبار الاسرار در زمانه او شده است لهذا
خاتمه کتاب را بنام او بقلم مشکین رقم نگارش فرموده اند

Written in a rough nasta'liq.

No. LVIII.

W. 126. Size 14 × 7. ff. 80. ll. 15.

شرح قصیده البردة

Sharḥu Qaṣīdati 'l-Burda.

Commentary on the celebrated *Burda* ("Mantle-poem") of al-Būṣīrī.

Author: Muḥammad Ghayūr Qādirī.

Begins :

بدانکه ناظم این قصیده سعیده که چشم بلاغت بلطافت او
ندیده الخ

Written in Delhi in the year A.H. 920. (See Hājī Khalīfa, iv, 531.)

Not dated. 18th century. Written in rough nasta'liq.

No. LIX.

W. 79. Size 21 × 15½. ff. 265. ll. 29.

جوامع الحکایات

Jawāmi'u 'l-Hikāyāt.

A fine, complete copy of the famous collection of anecdotes by 'Awfī. See Rieu, Cat. Pers. MSS., pp. 749—751; Ethé, I. O. Pers. Cat., col. 245—47.

Author: Nūru'd-Dīn Muḥammad 'Awfī, who was at any rate alive in A.H. 625.

Begins :

حمد و ثنا مبدعی را که از بدایت صباح وجود

The present copy is not dated, but is written in a fine old naskh hand, probably of the 14th century. Qism I begins on f. 66; Qism II on f. 146b; Qism III on f. 194a; Qism IV on f. 231a.

The first four folios of the original MS. are lost, and have been replaced by a later hand (apparently of the 18th century).

The old writing begins on f. 5a with the words:

و چون از نسخه چند نوشته شد در خاطر آمد که

From f. 264a to the end is also written in a later hand than the body of the text, but in a writing far older than that of the first four folios.

No. LX.

W. 77. Size 16 × 8. ff. 345. ll. 15.

بهار دانش

Bahár-i-Dánish.

A famous collection of tales and anecdotes.

Author: Shaykh 'Ináyatu'llah Kanbú of Lahore (d. A.H. 1082).

Begins:

فاتحه كتاب مستطاب آفرينش و پيرايه صحيفه دانش

Dated A.H. 1196. Written in a good nasta'liq.

No. LXI.

W. 109. Size 22 × 10. ff. 210. ll. 25.

انوار سهیلی

Anwár-i-Suhaylî.

A famous Persian version of the Fables of Bidpay.

Author: Ḥusayn Wá'iz al-Káshiffi (d. A.H. 910).

Begins:

حضرت حكيم على الاطلاق جلت حكمته

Not dated. 18th century. Fair nasta'liq.

Scribe's name: Muḥammad Sa'id.

Nos. LXII.—LXVII. and LXVII.*

W. 78. Size 15×9 . ll. 13; about 250 ff. to each volume.

بستان خیال

Bustán-i-Khayál.

A romance. See Rieu, Cat. Pers. MSS., pp. 770 *et seqq.*; Ethé, I. O. Pers. Cat., col. 536—541.

Author: Muḥammad Taqí al-Ja'farí al-Ḥusaynī, who bore the *takhalluṣ* of Khayál (d. A.H. 1173).

Fair copy, in seven volumes, made presumably for Sir W. Jones.

PERSIAN: PROSODY.

No. LXVIII.

W. 93. Size $16 \times 8\frac{1}{2}$. ff. 96. ll. 15.

مجمع الصنائع

Majma'u 'ş-Şaná'í.

A treatise on the Poetic Art.

Author: Nizámu 'd-Dín Aḥmad ibn Muḥammad Šálih aṣ-Šiddíqí al-Ḥusaynī. See Rieu, Cat. Pers. MSS., p. 814*b*, xiii.

This work, which was completed in A.H. 1060, has been printed in Lucknow, A.H. 1261.

Begins:

المد لله الذى انعم علينا وهداانا الى الاسلام

Dated A.H. 1128. Written in a bad ním-shikasta.

PERSIAN: MUSIC.

No. LXIX.

W. 114. Size $17 \times 9\frac{1}{2}$. ff. 207. ll. 8.

هزار دهرپد

Hazár Dhurpad.

A collection of one thousand *dhurpads*, composed by Bakhshú (Bakhshava), and collected by order of Sháh-Jahán. See Ethé, Bod. Pers. Cat., col. 1064.

Begins :

چون نفوس مقدّسه تجرّد نهاد را میل بلدات روحانی الخ

This work is dedicated to Shah Jahán, whose name is introduced into every chorus.

Not dated. 18th century. Written on gold-sprinkled leaves, in a very fine ta'liq hand.

The copy bears 'Álamgír's seal.

No. LXX.

W. 115. Size $16\frac{1}{2} \times 9$. ff. 28. ll. 15.

شمس الاصوات

Shamsu 'l-Aṣwát.

Author : دس برس .

A treatise on Hindu Music, compiled in A.H. 1109.

Begins :

قول اوّل که عبارتست از حید مخصوص حکیمی مطلق که الخ

The translator of this work from the Hindi original, which was called Sangít (سنگیت), compares his father as a musician to Tána Sena (تان سین). (Cf. Blumhardt's Catalogue of Hindi Books in British Museum, p. 178; see also Rieu, Cat. Pers. MSS., p. 1088b.) A copy is described by Ethé, India Office Cat. Pers. MSS., no. 2022.

Dated A.H. 1200. Written in a fair nasta'liq.

No. LXXI.

W. 112. Size $16 \times 11\frac{1}{2}$. ff. 29. ll. 15.

راگ درپن

Rág Darpan.

A treatise on Hindu modes and melodies. Translated from an old Sanskrit work called مانکتوهل, or Mán (Singh's) Recreation, between A.H. 1073 and 1076.

Translator: Faqíru'llah.

Begins:

حمد و سپاس بی قیاس مر آفریدکاری را که

Not dated. 18th century. Written in fair nasta'liq. (Cf. Ethé, India Office Cat. Pers. MSS., no. 2017; Bod. Cat. Pers. MSS., no. 1847.)

No. LXXII.

W. 113. Size $23\frac{1}{2} \times 10$. ff. 86. ll. 23.

ترجمهٔ پارجاتك

Tarjuma-i-Párijátaka.

Translation of a Sanskrit work on Indian Music.

Translator: Mírzá Rawshan Dámír, who flourished in the reign of 'Álamgír.

Begins:

سرود اثر آمود و اثر سرود نمود زمزمهٔ حمد

Dated A.H. 1099. (Cf. Ethé, India Office Cat. Pers. MSS., no. 2009.)

**PERSIAN: TRANSLATIONS FROM THE
SANSKRIT.**

No. LXXIII a and b.

W. 107a. Size $15 \times 10\frac{1}{2}$. ff. 144 and 233. ll. 15.

سری بهاكوت

Srí Bhágavat.

A Persian translation of the Bhágavata Purána, agreeing with Ethé, India Office Cat. Pers. MSS., no. 1954.

Vol. I begins:

[اوّل بهاكوت را گفتند] که چون ناراین جیو برهما را از نابیه کنول
پیدا نمودند

Vol. II begins:

راویان اخبار هندوستان چنین آورده اند که

Dated A.H. 1199. Written in a good nasta'liq.

No. LXXIV.

W. 107b. Size 21×9 . ff. 384. ll. 17.*The same work in one volume.*

Dated A.H. 1189. Written in a rough nasta'liq.

No. LXXV.

W. 108. Size 16×12 . ff. 444. ll. 15.

راماين

The Rámáyana.

A Persian prose translation of the Rámáyana.

Corresponds with the translation described by Rieu, Cat. Pers. MSS., p. 55 (Or. 1248); Ethé, India Office Cat. Pers. MSS., no. 1963.

Begins :

بر ضائر ارباب بصائر مخفی نماید

Not dated. 18th century. Written in a fair nasta'liq.

No. LXXVI.

W. 110. Size 16×12 . ff. 33. ll. 15.

گیتا

Bhagavad-Gítá.

Translated into Persian prose.

This translation corresponds to Add. 5651 in Rieu's Cat. Pers. MSS. (see p. 59a), and is there ascribed to Abu'l-Faḍl (d. A.H. 1011).

Begins :

این نسخه گیتا که در انکشاف سرایر

Not dated. 18th century. Fair nasta'liq.

No. LXXVII.

W. 101. Size 16×12. ff. 118. ll. 15.

شیو پُران

Shīva Purāṇa.

A Persian prose translation of the Shiva-Upapurāṇa by Kishan Singh.
The same translation is noticed by Pertsch, Berlin Pers. Cat., p. 1028,
no. 1, and by Ethé, India Office Cat. Pers. MSS., no. 1958.

Begins :

حمد بی حدّ و ثنا بی عدّ مر قادر مطلق و دادار بر حق را

Not dated. 18th century. Fair nasta'liq.

No. LXXVIII.

W. 106. Size 18×9½. ff. 431. ll. 15.

تحفة الهند

Tuhfatu 'l-Hind.

An Encyclopædia of the arts and sciences of the Hindus.

Author: Mīrzá Muḥammad ibn Fakhru 'd-Dīn Muḥammad, born
in A.H. 1071. See Rieu, Cat. Pers. MSS., p. 62.

Begins :

الحمد لله ربّ العالمين و الصلوة على رسوله محمّد و آله و
اصحابه اجمعين

Dated A.H. 1182. Written in fair nasta'liq.

This copy is extremely valuable on account of the notes in Sir
William Jones's hand, which are to be found in abundance on almost
every page.

No. LXXIX.

W. 127. Size 17×11. ff. 39. ll. 13.

مرات المسائل محمّد شاهى

Mir'ātu 'l-Masā'il-i-Muḥammad Shāhī.

An exposition of matters of Faith and of Jurisprudence. The author
states that he was encouraged to write the present pamphlet by the

favourable reception Muḥammad Shah had given to a former treatise of his called *Munabbihāt-i-Muḥammad Shāhi*. It was composed in A.H. 1137.

Begins :

الحمد لله الذى علم ابانا آدم اسماء الاشياء كلها

No. LXXX.

W. 130.

“Forms of oaths held binding by the Hindus.”

Author: ‘Alī Ibrāhīm Khān, chief magistrate of Benares.

No. LXXXI.

W. 73. Size $17\frac{1}{2} \times 10$. ff. 95. ll. 14.

“Narrative of the Proceedings of Scindia and the Confederates, including the Transactions at Delhi, &c., from the 26th July, 1787 . . . to the 16th October, 1787, . . . when Col. Harper left Lucknow.”

Begins :

منتخب اخبارات مهاجى سيدھيه پتيل بهادر الخ

The MS. appears to be merely an extract from a memoir on the life of the celebrated Mahadajee Sindia, concerning whom see James Grant Duff's *History of the Mahrattas* (London, 1826), latter part of vol. ii and beginning of vol. iii.

Not dated. Written in a legible Indian ta'liq.

ARABIC: THEOLOGY, LAW, &c.

No. LXXXII.

W. 168. Size 20 × 11. ff. 572. ll. 9.

القرآن

Al-Qur'án.

Not dated. 18th century. Written in a fine modern naskh.

No. LXXXIII.

W. 137a. Size 20 × 11. ff. 193. ll. 9.

مختصر القدوري

The Mukhtasar of al-Qudúrí.

Al-Qudúrí's *Mukhtasar*, or Compendium of Muḥammadan Law according to the Ḥanafite school.

Author: Abu 'l-Ḥusayn Aḥmad ibn Muḥammad al-Qudúrí.

This extract deals with the Law of Contracts. It begins with the chapter entitled كتاب البيوع, and ends at the place where, in the complete edition, the chapter entitled كتاب الفرائض begins.

Not dated. 18th century. Written in very neat naskh.

The scribe does not give his name, as the copy was left incomplete, but the hand is the same as that of several succeeding MSS. in this collection which bear the signature of al-Ḥájj 'Abdu'llah al-Makkí, who was employed by Sir W. Jones.

No. LXXXIV.

W. 137b. Size 19½ × 11. ff. 200. ll. 5.

The same work.

Precisely the same extract as the preceding.

Not dated. 18th century. Written in neat naskh.

No. LXXXV.

W. 138. I. Size 20 × 13. ff. 189. ll. 21.

الهداية

Al-Hidáya.

The famous text-book of Muḥammadan Law according to the Ḥanafite school. First volume.

Author: Burhānu 'd-Dīn 'Alí ibn Abí Bakr al-Marghínání (d. A.H. 593).

Begins:

الحمد لله الذى اعلى معالم العلم واعلامه

No. LXXXVI.

W. 138. II. Size 24 × 13. ff. 196. ll. 24.

The second volume of the same.

Begins with the كتاب الميوع.

Not dated, but apparently of the early 18th century.

These volumes bear the seal of Farrukh-Siyar, who reigned in Delhi from A.H. 1124—1131.

No. LXXXVII.

W. 139. I. Size 26 × 13. ff. 250. ll. 17.

فتاوى عالمكبرى

Fatáwá 'Álamgírí.

The famous collection of Judicial Decisions, made by the order of Aurangzib. Vol. I.

Begins:

الحمد لله رب العالمين والصلاة والسلام على سيد المرسلين
وعلى آله

and ends: ويعيد السلام عليه كذا فى السراج الوهاج

corresponding to the last words on p. ۳۷۱ of the Calcutta ed. of 1828.

No. LXXXVIII.

W. 139. II. Size 20 × 10. ff. 569. ll. 23.

Vol. II of the same work.

Begins with كتاب النكاح

Ends with كتاب الوقف

No. LXXXIX.

W. 139. III. Size 20 × 10. ff. 491. ll. 23.

Vol. III of the same work.

Begins with كتاب البيوع

Ends with كتاب الدعوى

No. XC.

W. 139. IV. Size 20 × 10. ff. 592. ll. 23.

A continuation of Vol. III of the same work.

Pagination continues from f. 492 down to f. 1083.

No. XCI.

W. 139. V. Size 20 × 10. ff. 639. ll. 23.

Vol. IV of the same work.

Begins with the كتاب الشفعة and extends to the end of the work.

Each volume contains an index. The index of No. LXXXIX is, however, in No. XC, and *vice versa*.

Not dated. 18th century. Written in fair naskh.

No. XCII.

W. 140. Size 21 × 11. ff. 161. ll. 14.

الفرائض الشريفة

Al-Fará'idu 'sh-Sharífiyya.

Commentary on the Sirájiyya.

Author: Sayyid Sharíf Jurjání. (Cf. No. I of this Catalogue.)

Begins :

الحمد لله رب العالمين وصلى الله على خير خلقه محمد وآله
اجمعين

Copied for Sir W. Jones by al-Hájj 'Abdu'llah al-Makkí, Dhu'l-Qa'da 18th, A.H. 1205. In neat naskh, and vocalized throughout.

No. XCIII.

W. 141. Size 27 × 16. ff. 101. ll. 13.

A Miscellany of Muḥammadan Law.

This volume was evidently written by the scribe of No. XCII, at the order of Sir William Jones, who may himself have selected the extracts, which are derived from such well-known works as the Sharífiyya, the 'Álamgiriyya, the Mukhtaṣar of al-Qudúrí, &c. There are many blank folios.

Contents :—

f. 1b.	باب الكفالة
f. 26b.	باب القرض والدين
f. 34b.	باب العوالة
f. 42b.	باب العارية
f. 63b.	باب الرهن
f. 78b.	باب الهبة

No. XCIV.

W. 157. Size 14 × 8. ff. 82. ll. 14.

شرح عقائد النسفى

Sharḥu 'Aqá'idi 'n-Nasafí.

A commentary on the fundamental articles of the Muḥammadan Creed, called the 'Aqá'id, by Najmu'd-Dín Abú Ḥafṣ 'Umar ibn Muḥammad an-Nasafí (d. A.H. 537).

Commentator : Shaykh Sa'du'd-Dín at-Taftázání (d. A.H. 792).

Begins :

الحمد لله المتوحد بجلال ذاته وكمال صفاته

Not dated. 17th century. Beautifully written in naskh, with gold headings.

No. XCV.

W. 152. Size $15 \times 7\frac{1}{2}$. ff. 61. ll. 17.

المطالب الحسيني

Al-Maṭālibu 'l-Ḥusaynī.

A short theological treatise.

Author: Sayyid Muḥammad Afāḍ ud-Dīn (افاض الدين) known as Mīr Ḥusaynī. (Compare No. IV of this Catalogue.)

Begins :

الحمد لله الذي بحثنا عن ذاته الخ

Contents :—

- f. 2a. Muqaddima.
- f. 6b. Maṭlab I. On the Divine Nature. In 19 faṣls.
- f. 37a. Maṭlab II. On the Mission of Prophets. In 4 faṣls.
- f. 41b. Maṭlab III. On the Imāmate.
- f. 54b. Maṭlab IV. On Burial.
- f. 57a. Maṭlab V. On the Day of Resurrection. In 2 faṣls.
- f. 60a. Khātima, which contains a translation of the Ten Commandments of Moses.

Dated A.H. 1199. Written in a rough nasta'liq.

ARABIC : HISTORY.

No. XCVI.

W. 165. Size 21×13 . ff. 397. ll. 31.

مروج الذهب

Murūju 'dh-Dhahab.

The famous universal history by Mas'ūdī, edited, with a French translation, by MM. Barbier de Meynard and Pavet de Courteille (Paris, 1861—1877).

The present MS. contains one volume only, and brings the history down to the year A.H. 336.

Begins :

الحمد لله اهل الحمد ومستوجب الشنا والمجد

Dated A.H. 1075. Written in naskh.

No. XCVII.

W. 143. Size $14\frac{1}{2} \times 9\frac{1}{2}$. ff. 961. ll. 19.

سكردان السلطان

Sukkardānu's-Sulṭān.

A history of the Sultans of Egypt, composed in A.H. 757 by Shaykh Ibn Abí Ḥajala. (See Rieu, Suppl. Cat. Arabic MSS., p. 350.)

Begins :

بسم الله الرحمن الرحيم وهو حسبي ونعم الوكيل، الحمد لله الذي
انطق الطير بحكمته

Dated A.H. 1081.

No. XCVIII.

W. 162. Size 17×9 . ff. 36. ll. 21.

التاريخ اليميني

At-Tārikhu 'l-Yamíní.

A fragment of al-'Utbi's famous history of Maḥmūd of Ghazna. (See Brockelmann's *Geschichte d. Arab. Litt.*, vol. i, p. 314.)

Begins :

الحمد لله الظاهر بآياته

and ends with the chapter entitled ذكر أبي القاسم بن سيمجور

Not dated. Early 18th century. Written in neat nasta'liq.

ARABIC : PHILOLOGY.

No. XCIX.

W. 145a. Size 25×13 . ff. 403. ll. 31.

القاموس

El-Qámús.

The famous Arabic Dictionary, composed by Majdu 'd-Dín Abú Tāhír Muḥammad ibn Ya'qúb al-Fíruzábádí (d. A.H. 817).

Dated A.H. 1072. A beautiful copy in neat naskh.

No. C.

W. 145b. Size 18×9. ff. 475. ll. 35.

The same work.

Scribe: محمد ابن عبد الرحمن السمان الاصبحي

Dated A.H. 1010. Written in an elegant and minute naskh.

No. CI.

W. 144. Size 21×11. ff. 382. ll. 14.

الكافية

Al-Káfiya.

The famous Arabic Grammar by Ibnu 'l-Hájib, with a commentary by Mullá Jámí. (See Rieu, Suppl. Arabic MSS., p. 610.)

Begins: الصمد لوليه والصلوة على نبيه

Dated A.H. 1207 (A.D. 1792).

Copied by al-Hájj 'Abdu 'lláh al-Makkí.

No. CII.

W. 146. Size 12×6. ff. 97. ll. 9.

الخلاصة

Al-Khuláṣa.

The Khuláṣa, better known as the Alfíyya, of Ibn Málík (d. A.H. 672). See the old Arabic Catalogue of the British Museum, p. 235, &c.

Begins: قال محمد هو ابن مالك

احمد ربّي الله خير مالك

The first half contains Persian glosses throughout.

Dated A.H. 1129.

ARABIC : POETRY.

No. CIII.

W. 159. Size $16\frac{1}{2} \times 7$. ff. 138. ll. 21.

شرح المعلقات
Sharḥu 'l-Mu'allaqāt.

Commentary on the Seven Mu'allaqāt.

Author: al-Khaṭīb Abú Zakariyyá Yaḥyá at-Tibrízí (d. A.H. 502).

Begins :

قال الشيخ رحمه الله تعالى سألتني بعض الاصدقا ادام
بقاه ان اشرح له القصائد السبع الخ

Contents:—

- f. 1b. Imra'u 'l-Qays.
- f. 29a. Tarafa.
- f. 50a. Zuhayr.
- f. 62b. Labíd.
- f. 85a. 'Antara.
- f. 103b. 'Amr ibn Kulthúm.
- f. 119a. Al-Háarith.

Tibrízí's Commentary was published by Sir Charles Lyall in the Bibliotheca Indica (1894).

Dated A.H. 1182. Written in a clear naskh.

Scribe : امين

No. CIV.

W. 158. Size $19 \times 12\frac{1}{2}$. ff. 110. ll. 17.

شرح المعلقات
Sharḥu 'l-Mu'allaqāt.

Commentary on the Seven Mu'allaqāt.

Author: Abú Ja'far Aḥmad ibn Muḥammad ibn Ismá'íl an-Naḥḥás (d. A.H. 338).

Begins :

الحمد لله والصلوة والسلام على رسول الله
قال ابو جعفر احمد بن اسماعيل النحوي

Contents :—

- f. 1b. Imra'u 'l-Qays.
- f. 21b. Tarafa.
- f. 37a. Zuhayr.
- f. 47b. Labíd.
- f. 65b. 'Antara.
- f. 82b. Al-Háarith.
- f. 97b. 'Amr ibn Kulthúm.

Copies of this commentary are scarce.

Dated A.H. 1198. Written in a fair naskh.

No. CV.

W. 161. Size 15 × 10. ff. 262. ll. 4.

شرح المعانيق

Sharḥu 'l-Mu'allaqát.

A selected commentary on the Seven Mu'allaqát, agreeing for the most part very closely with the Calcutta selection of 'Abdu'l-Karím, than which it is, however, more profuse.

Begins without introduction.

First comment on first line of Imra'u 'l-Qays begins :

قيل انه خاطب صاحبيه وقيل بل خاطب واحداً

Contents :—

- f. 1b. Imra'u 'l-Qays.
- f. 77b. Tarafa.
- f. 114b. Zuhayr.
- f. 137b. Labíd.
- f. 172b. 'Amr ibn Kulthúm.
- f. 206b. 'Antara.
- f. 236b. El-Háarith.

This copy was made for Sir William Jones by al-Hájj 'Abdu'lláh al-Makkí.

Dated A.H. 1200.

No. CVI.

W. 153. Size 19×10 . ff. 202. ll. 13.

كتاب الحماسة

Kitābu 'l-Hamāsa.

A collection of Ancient Arabian Poems made by Abū Tammām.

A note at the beginning by Sir William Jones says: "This book was copied by *Abdullah of Mecca* from a manuscript on transparent paper traced at *Oxford* on an inestimable copy of the *Hamāsah*, which Pocock had brought from *Aleppo*, and on which he set high value: I gave ten guineas to the boy who traced it; and I value this book at least at twenty guineas.

W. Jones
26 Nov. 1788."

The tracing referred to is in this Collection, but is no longer serviceable, as the paper has become black and brittle. (See No. CXVII of this List.) The MS. from which the tracing was made is described in Nichol and Pusey's Bodleian Catalogue of Oriental MSS., vol. i., p. 250.

No. CVII.

W. 154. Size $15 \times 7\frac{1}{2}$. ff. 158. ll. 19.

ديوان المتنبّي

Dīwānu 'l-Mutanabbī.

The poetical works of Abu 't-Tayyib Aḥmad ibn al-Ḥusayn al-Mutanabbī (d. A.H. 354).

Begins: الحمد لله الذي جعل كلام الملوك ابلغ الكلام

Dated A.H. 1054. Written in a curious backward-slanting naskh.

No. CVIII.

W. 155. Size $16\frac{1}{2} \times 9\frac{1}{2}$. ff. 107. ll. 11.

ديوان علي

Dīwānu 'Alī.

Poems attributed to 'Alī, son of Abu Ṭālib.

Begins:

الناس من جهة الشمال اكفاء
أبوهم آدم والآن حواء

The usual prose preface, explaining the manner in which these poems came to be collected, is wanting.

The transcript was made for Sir William Jones by al-Hájj 'Abdu 'lláh al-Makkí.

A note in Sir William Jones's hand at the beginning says: "The war songs and some of the short pieces were written by the Prince of the Faithful, and, together with his Homilies, constitute all his works: the rest of the collection is believed to have been composed by another '*Alí ibn Abi Tálíb* of Kairawán or Cyrene."

Dated A.H. 1202.

No. CIX.

W. 156. Size $16 \times 5\frac{1}{2}$. ff. 113.

Poetical Anthology.

This little collection of Arabic lyric verse is styled by Sir William Jones دیوان العاشق or *Anthologia Amatoria*. It contains a large number of Arabic lyrics, and a few in Turkish, written for the most part transversely on the page in a neat naskh.

Amongst the Arabic authors cited are the following: Al-Mutanabbí, Násihu 'd-Dín al-Arrajání, Ahmad al-'Ináyátí, Muḥammad ibn al-'Afif, Ash-Sharíf ar-Raḡí, Ibnu 's-Sá'atí, Bahá'u'd-Dín Zuhayr, Amír Abú Firás, Jamálu 'd-Dín ibn Maṭrúḥ, Mihyár, &c., &c.

On f. 90a. A Turkish ode by Nawá.

Begins:

ایتمسونمی مرغ دل کندن پریشان هر زمان

f. 90b. Another by Nasímí.

Begins:

مرحبا خوش کلدك ای روح روانم مرحبا

f. 91a—92b. Poems in Turkish by Naf'í Chelebi and Fahmí.

f. 111a—113a. A long poem by ash-Shahrazúrí.

Beginning:

لمعت نارهم وقد عسعس الليل

Not dated. Apparently early 18th century.

No. CX.

W. 160. Size 16 × 10. ff. 116. ll. 3—11.

Mixed Contents.

1. ff. 1b—18b.

شعر المتلمس. *Shi'ru 'l-Mutalammis*. Collected poems of Jarir ibn 'Abdu 'l-Masfih, called al-Mutalammis, with notes, historical and grammatical, from the traditions of Abu 'l-Hasan al-Athram, Abú 'Ubayda, Abú 'Amr ash-Shaybání, al-Aṣma'í, and others. (See Rieu, Cat. Arab. MSS., p. 648.)

Begins :

قال ابو الحسن الاثرم قال ابو عبيدة كان
سبب هجاء المتلمس النح

Copied by al-Hájj 'Abdu 'lláh al-Makkí, A.H. 1200.

2. ff. 20b to the end.

The Seven Mu'allaqát, written with wide spacings between the lines of the poems, in which are written transversely glosses and commentaries in Arabic and Persian.

- f. 20b. Imra'u 'l-Qays.
- f. 33b. Tarafa.
- f. 50b. Zuhayr.
- f. 61b. Labíd.
- f. 75b. 'Amr ibn Kulthúm.
- f. 92a. 'Antara.
- f. 104a. Al-Háarith.

Dated A.H. 1199.

ARABIC: ORNATE PROSE.

No. CXI.

W. 166. Size 19 × 11. ff. 295. ll. 9.

مقامات الحريري

Maqámátu 'l-Harirí.

A copy made for Sir William Jones by al-Hájj 'Abdu 'lláh al-Makkí, written in a fine naskh, with Arabic and sometimes Persian glosses beneath the difficult words and expressions.

Begins :

اللهم انا نحمدك على ما علمت من البيان

Dated A.H. 1204.

No. CXII.

W. 142. Size 25 × 13. ff. 238. ll. 27.

الكشكول

Al-Kashkūl.

Complete in one volume.

Author: Bahá'u'd-Dín Muḥammad al-Ámulí (d. A.H. 1031). (See Flügel, Vienna MSS., i, 409; Loth, Arab. MSS. of I. O., pp. 241, 242.)

Begins:

الحمد لله الواحد المعين وصلى الله على
سيدنا محمد وآله اجمعين

Dated, A.H. 1079. A fine copy, written in good naskh.

No. CXIII.

W. 164. Size 17 × 7½. ff. 418. ll. 17; exclusive of margins.

طيف الخيال

Ṭayfu 'l-Khayál.

The full title of this elegant composition (of which apparently no other copy is known to exist) is:

طيف الخيال فى مناظرة العلم والمال

It is written throughout in rhymed prose (سجع), with verses frequently intermixed.

From f. 1a we learn that the whole MS., including the marginal notes, was written by the author, who styles himself Muḥammad Mun'im ibn al-Hájj Muḥammad Qásim al-Jazá'irí.

Begins, f. 1b:

الحمد لله رافع درجات العلماء الى سماك السماء ✽ ومفضل
مدادهم على دماء الشهداء يوم العرض بين الملاء ✽ وخافض من
شك فى علو قدرهم هابطاً الى ما تحت الثرى ✽ وجاعل اموال
الاغنياء خزائن ادراق الفقراء ✽ الصلوة والسلام على اعقل العقلاء ✽

وسيد الانبياء ومبلغ الانباء : محمد المصطفى كاسر جيوش الجهلاء
 وآله المعصومين الكرام البرة الهداة الامناء : صلوة وسلاماً دائماً
 ما دامت الارض والسماء : وبعد

Prefixed is a copious Index of Contents, made by the author for this MS. (N.B. ff. 4 and 5 are transposed.)

The quotation from the exordium will suffice to indicate the author's style. An idea of the contents of this work may be gathered from a short selection of chapter-headings taken from the Index. It may be noted that some of the chapters refer to the author's own person, and in one there is a list of his apparently most voluminous writings :

ذكر وزارة العقل ونيايته عن النفس - وصف مدينة الصدر -
 وصف قصر القلب - ذكر سلطنة الجهل وتعداد جنوده - ذكر
 المؤلف ومدرسه - ذكر احوال المؤلف - تعداد مصنقات المؤلف
 عفى عنه -

On almost every page are copious marginal notes, which consist for the most part of a grammatical commentary on the text. At the end of the work are 26 folios written across the whole page in the same hand, containing quotations and odd notes.

On the expression طيف الخيال, the form of the beloved seen in a dream, see an article by De Slane in the *Journal Asiatique*, sér. iii, vol. v, pp. 376 *et seqq.*

Dated A.H. 1117. Written in a good clear naskh, the notes being in nasta'liq.

No. CXIV.

W. 150. Size 18 × 12. ff. 283. ll. 27.

الشفـا

Ash-Shifā.

Part of Avicenna's famous Encyclopaedia of Philosophy. (See Rieu, *Suppl. Cat. Arab. MSS.*, pp. 484-5.)

Contents (Jumla I.) :—

f. 2b.	Fann I.	On Logie.
f. 16a.	„ II.	Maqāla I.
f. 27a.	„ „	„ II.
f. 35a.	„ „	„ III.

f. 42b. Fann II, Maqála IV.

f. 51a. „ „ „ V.

f. 63a. Fann II here ends abruptly in the middle of the section entitled فصل في القوّة والفعل والقدرة والعجز

f. 63b, blank.

f. 63b. Fann III. On Geometry.

f. 243a. On Astronomy.

f. 259b. On Music.

ff. 1b and 2a contain the Introduction by Abu 'Ubayd al-Júzajání, and correspond exactly with the passages quoted in full in the Leyden Cat., iii, pp. 315 *et seqq.*

Dated A.H. 1046. Written in fair nasta'liq.

No. CXV.

W. 151. Size $12\frac{1}{2} \times 7$. ff. 44. ll. 9.

مَوْظُظ الغافلين من قبلة العارفين

Múqizu 'l-Gháfilín min Qiblati 'l-'Árifín.

Author: 'Alí Dámin (عليضامي), known as al-Muntazir.

A treatise on the geographical position of certain towns, with special regard to Murshidábád.

The author tells us in his preface that he had previously written a work on the same subject, calling it قبلة العارفين وكعبة الماهرين (*Qiblatu 'l-'Árifín wa Ka'batu 'l-Máhirín*), in which he had pointed out the errors made in ascertaining the points of the compass. The present pamphlet is an answer to the criticism which this book called forth.

It begins:

نحمدك يا من جعل الكعبة المباركة قبلةً لاهل الدين

It is divided into a Preface, a Muqaddima, nine Raqms, and a Khátima, while at the end are fourteen tables, occupying half a folio each, describing the position of various important towns in their relation to one another.

Not dated. 18th century. Written in fair nasta'liq.

No. CXVI.

W. 163. Size 20×10. ff. 22. ll. 8.

قصيدة البردة

Qasídatu 'l-Burda.

See above, No. LVIII.

Begins :

امن تذکر چیران بذى سلم

Not dated. Early 18th century. Very fine specimen of calligraphy, large naskh.

No. CXVII.

W. 167. Size 12×12.

الحماسة

Al-Ḥamása.

The tracing from the Bodleian MS. to which reference has been already made. (See No. CVI, p. 70 *supra*.)

HINDUSTANI.

No. CXVIII.

W. 169. Size 18×9. ff. 164. ll. 11.

گلستان

Gulistán.

A Hindustání translation of Sa'dí's *Gulistán*.

Begins :

شكرانه تحقيق خدا بزرگ كا كه بندكى اوسكا سبب نزديكى
كا هي

Not dated. 18th century. Written in fair nasta'líq.

II. MANUSCRIPTS

FORMERLY IN THE POSSESSION OF

MR. BURJORJEE SORABJEE ASHBURNER.

PERSIAN: THEOLOGY, ŠÚFÍISM, &c.

No. CXIX.

Size $15\frac{1}{2} \times 10$. ff. 83. ll. 15.

تفسير عزيز

Tafsír-i-'Azíz.

A Persian translation of certain Súras of the Qur'án, with occasional running comments.

Author: Mullá Husayn Káshgharí.

The title and author's name have been taken from the recto of fol. 1. In the brief introduction there is no indication of either title or author.

Begins:

در خور حمد و ستایش نبود غیر تو الخ

Contents:—

ff. 2*b*, 16*a*, 34*b*, 58*b*, 61*a*, 63*b*, 65*b*, 69*b*, 71*b*, 75*a*, 76*a*, 78*a*, 80*b*. Between 49*b* and 50*a* several folios are missing. 50*a*, 54*b*, 58*b*, 61*a*, 63*b*, 65*b*, 69*b*, 71*b*, 75*a*, 76*a*, 78*a*, 80*b*.
الصفافات; 34*b*, ص. Between 49*b* and 50*a* several folios are missing. 50*a*, 54*b*, 58*b*, 61*a*, 63*b*, 65*b*, 69*b*, 71*b*, 75*a*, 76*a*, 78*a*, 80*b*.
البروج; 71*b*, الانشقاق; 69*b*, المطففين; 65*b*, الانقطار; 63*b*, التكوير; 75*a*, الفجر; 80*b*, العاشية; 78*a*, الاعلى; 76*a*, الطارق; 75*a*.

The text ends abruptly on f. 83*a*, in the middle of this Súra, with the words: وَ نَعْمَ.

The verso of f. 83 is blank.

The translation is made word for word. The Arabic text is written in red ink.

Not dated. 18th century. Rough nasta'liq.

No. CXX.

Size 12×7. ff. 26. ll. 12.

Tract on the Recital of Prayers, and the correct reading of the Qur'án.

Author: al-Ḥájj Muḥammad Ṭáhir Muḥammad Zamán Tabrízī.

Begins:

الحمد لله الذى جعلنا مطيعا لاحكام القرآن

Not dated. 18th century. Fair naskh.

No. CXXI.

Size 12×5. ff. 127. ll. 14.

رسالة جعفریه

Risála-i-Ja'fariyya.

A Persian translation of a theological treatise by 'Alí ibn 'Abdu 'l-'Álī (circa A.H. 940).

The *Risála-i-Ja'fariyya* is mentioned in the Ḥabíbu 's-Siyar, iii, Juz' iv, p. 114, as the work of a celebrated *mujtahid* who lived under Sháh Ṭahmásp. See Rieu, Suppl. Cat. Arab. MSS., p. 425, and Cat. Pers. MSS., pp. 826*a* and 1095*a*; Cat. Lugd. Bat. iv, 116; Loth, Cat. Arab. MSS., 126*b*.

Begins:

بسم الله الرحمن الرحيم شكر و سپاس و ستايش
 مر معبودى را كه از جمله مخلوقات انسانرا بر كزید

Dated A.H. 948. Neat nasta'liq.

No. CXXII.

Size 10½×5½. ff. 167. ll. 19.

مرصاد العباد

Mirśádu 'l-'ibád.

A Sífí work on the progress of the soul. (For full description see Rieu, Cat. Pers. MSS., p. 38*b*.)

Author: Najmu'd-Dín Rází (d. A.H. 654).

Begins :

الحمد لله رب العالمين و الصلوة على سيد المرسلين
محمد وعلى آله : حمد و ثنا بى عد پادشاهى را كه الخ

The MS. is incomplete at the end, and the first folio is in a more recent hand. The rest is in a very elegant and minute naskh of the 15th century, and is interesting as marking the transitional state of writing between naskh and nasta'liq : for while there is a suggestion of ta'liq, the *dúls* are frequently dotted as in older Persian MSS.

On the last folio of the present MS. the author gives his name as
ابو بكر بن عبد الله بن محمد بن شاهور الاسدى الرازى

Not dated. 15th century. Minute naskh.

No. CXXIII.

Size 16 × 9. ff. 23. ll. 14.

لوائح جامى

Lawá'ih-i-Jámí.

Author: 'Abdu'r-Raḥmán Jámí. (See Rieu, Cat. Pers. MSS., p. 44a.)

Begins :

لا احصى ثناء عليك وكيف كل ثناء يعود اليك

Not dated. 18th century. Nasta'liq.

No. CXXIV.

Size $14\frac{1}{2} \times 9\frac{1}{2}$. ff. 131. ll. 15.

سفينۃ الاولياء

Safínatu 'l-Awliyá.

Lives of the holy men and Shaykhs who lived from the beginning of Muḥammadan times down to those of the author. Completed in A.H. 1049.

Author: Muḥammad Dará Shikúh Ḥanafí Qádirí. (See Rieu, Cat. Pers. MSS., p. 356b.)

Begins :

الحمد لله رب العالمين و الصلوة و السلام على
رسوله الخ ... اما بعد اكرچه احوال و معجزات

Dated A.H. 1151. Rough nasta'liq.

No. CXXV.

Size 16—21×10—11. ff. 149. ll. 21.

اخبار الانبياء

Akhbāru 'l-Anbiyā.

A history of the Prophets from Adam down to Muḥammad.

Contents :—

	Introduction.
f. 6a.	History of Adam.
f. 20a.	„ Noah.
f. 25a.	„ Abraham.
f. 45a.	„ Moses.
f. 82b.	„ Jesus.
f. 112b.	„ Muḥammad.

Begins :

حمد بيعد و سپاس بيعدد مر خدائي را كه خالق هر جهان
وزمين و آسمان است بر ضمير روشن دلان مخفى
و محتجب نباشد كه اين كتاب مسمى باخبار الانبياست مشتمل
بر احوالات و وفات حضرت آدم تا وفات سرور كائنات محمد
مصطفى الخ

Not dated. Early 18th century. Rough nasta'liq.

No. CXXVI.

Size 16×9. ff. 46. ll. 14.

نشاط العشق

Nashātu 'l-'Ishq.

A Sūfī tract, being a commentary on a *risāla* called قطب الاقطاب *Qaṭbu 'l-Aqtāb*, by Ghawth al-A'zam (fol. 2a), known as the *Risāla-i-Ghawthiyya*.

Author : 'Abdu 'llāh ibn Ḥasan ibn 'Alī al-Makki al-Ḥusayni al-Gilāni.

Begins :

سپاس و ستایش مرآن واجب الوجودی را که احدیت را در
وحدت منزوی گردانیده و وحدت را در واحدیت مخفی گردانیده
و اعتبارات اربع را در واحدیت ظاهر گردانیده

The original tract on which this commentary is based is presumably the one mentioned by Ethé, Bodleian Cat. Pers. MSS., col. 803, no. 1298, § 39.

No. CXXVII.

Size $15 \times 10\frac{1}{2}$. ff. 24. ll. 12.

مجمع البحرين

Majma'u'l-Bahrayn.

A treatise on the technical terms of Hindu pantheism, and their equivalents in Šúfí phraseology.

Author : Dárá Shikúh (circa A.H. 1065). See Rieu, Cat. Pers. MSS., p. 828.

Begins :

بنام آنکه او نامی ندارد
بهر نامی که خوانی سر برآرد

Not dated. 18th cent. Nasta'liq.

No. CXXVIII.

Size $15\frac{1}{2} \times 7$. ff. 223. ll. 19.

ثواقب مناقب اولیاء الله

Thawáqib-i-Manáqib-i-Awliyá'u'lláh.

An abridged edition of Shaykh Aḥmad 'Ārifí Afáki's *Manáqib-u'l-'Ārifín*.

Author : 'Abdu'l-Wahháb ibn Jalálu'd-Dín Muḥammad al-Hamadání. Composed in A.H. 947, of which the title is the chronogram.

The work is divided into a *muqaddima*, nine *dhikrs* or biographies, and a *khátima*, and contains the lives of the principal Šúfí saints of the

seventh century of the Hijra, including Jalálu 'd-Dín Rúmí. A copy is mentioned in Ethé, Cat. Pers. MSS., India Office, no. 631.

Begins:

نیو اعظم حمدی کہ صد ہزاران ہزار شمس فلک چہارم یکدرہ
از اشعات جمال باکمال او نباشد

Not dated. 16th century. Good nasta'liq.

PERSIAN : ETHICS.

No. CXXIX.

Size 10 × 6½. ff. 177. ll. 12.

انتخاب جاودان خرد

Intikháb-i-Jáwidán Khirad.

An abridged translation of the Arabic work on the moral precepts of the ancient sages, by Abú 'Alí Aḥmad ibn Muḥammad Miskawayh (d. A.H. 421).

Edited in A.H. 1065, from materials prepared by certain learned men, by Ḥájí Shamsu 'd-Dín Gílání Muḥammad Ḥusayn.

Another translation is mentioned by Rieu, Cat. Pers. MSS., pp. 440, 441.

Begins:

سزاوارتر ستایش پروردگار عالمیان ہم اظہار جمال و جمال
صفات

The editor's Introduction extends to f. 7b.

f. 7b. On the origin of the Jáwidán Khirad.

The principal sages quoted are:—

f. 11a. Húshang.

f. 22b. Buzurjmihr.

f. 34a. Ázarbád.

f. 35b. Kayqubád.

f. 41b. Núshírwán.

f. 47b. Jamshíd.

f. 48b. Bahman ibn Isfandiyár, &c., &c.

Dated A.H. 1240. Nasta'liq.

No. CXXX.

Size 14 × 5. ff. 151. ll. 17.

اخلاق ناصری

Akhlāq-i-Nāṣirī.

A well-known treatise on Ethics.

Author: Nāṣiru 'd-Dīn Ṭūsī (d. A.H. 672).

Begins:

حمد بیعد و مدح بیعد لایق حضرت ملک الملکی باشد

Copied in the 37th year of Awrangzīb's reign (A.H. 1106), by Muḥammad Ashraf 'Alī. (Cf. Pertsch, Berlin Cat. Pers. MSS., p. 831.)

Neat nasta'liq.

No. CXXXI.

Size 15 × 10. ff. 165. ll. 11.

اخلاق محسنی

Akhlāq-i-Muhsinī.

Another well-known treatise on Ethics.

Author: Ḥusayn Wā'iz-i-Kāshifī (d. A.H. 910).

Begins:

حضرت پادشاه علی الاطلاق عزّت کلمته و جلّت عظمته

Dated A.H. 1254. Nasta'liq.

No. CXXXII.

Size 15 × 10½. ff. 212. ll. 12.

اکسیر اعظم

Aksīr-i-A'zam.

A treatise on Ethics.

Author: Al-Walī Muḥammad 'Alī ibn Muftī Ghulām Muḥammad Ṣadr.

The work is divided into five chapters (*ganj*), which in their turn are subdivided into *mi'yárs* and *'iyárs*.

Begins, f. 2b :

فاتحه جریده ابداع و اختراع و فصل الخطاب کتاب ایجاد
و اصطناع حمد حکیم علی الاطلاق است

f. 1 contains a list of contents.

Contents :—

کنج اول در حکمت علی مشتمل بر سه معیار
معیار اول در تهذیب اخلاق و دین چهار عیارست
معیار دوم در تدبیر منزل معقود بر شش عیار
معیار سیم در سیاست مدن محتوی بر شش عیار
کنج دوم در حفظ الصّٰه مشتمل بر ده معیار
کنج سیم در آثار حکما
کنج چهارم در اقوال لقمان و بعض ایمنه دین و حکماء اسلام
کنج پنجم در نصیحت فرزند دلبنده محمد حسن علی احسن الله
شأنه و مكانه

Not dated. 19th century. Nasta'liq.

PERSIAN: HISTORY.

No. CXXXIII.

Size $17 \times 9\frac{1}{2}$. ff. 382. ll. 21.

تاریخ طبری

Tārīkh-i-Ṭabarī.

Bal'amī's famous Persian version of Ṭabarī's great chronicle.

Author: Abū 'Alī Muḥammad Bal'amī (d. A.H. 386).

Begins:

مپاس و آفرینش مر خدای کامکاردا الخ

Date not legible. 17th century. Nasta'liq.

No. CXXXIV.

Size $22\frac{1}{2} \times 11$. ff. 242. ll. 27.

روضة الصفا

Rawdatu 's-safá.

First volume of this famous compendium, bringing the history down to the reign of Yazdigird-i-Shahriyár.

Author: Muḥammad ibn Kháwandsháh, known as Mírkhwánd (d. A.H. 903).

Begins:

زيب فهرست نسخه مفار انبيای عالی مکان

Dated A.H. 1237. Nasta'liq.

No. CXXXV.

Size $21 \times 15\frac{1}{2}$. ff. 101. ll. 23.

لب التواريخ

Lubbu 't-Tawárikh.

An abridgment of General History.

Author: Amír Yahyá ibn 'Abdu 'l-Latíf al-Ḥusaynī al-Qazwínī (d. A.H. 962).

Begins:

حمد و سپاس خدا پر است که سلاطین جهان بر آستانه عظمتش
کمینه بندکانند

Dated A.H. 1270. Rough nasta'liq.

No. CXXXVI.

Size 17×8 . ff. 191. ll. 11.

بحر اللالی

Bahru 'l-La'álí.

A history of the ancient kings of Persia, beginning with Gayúmarth, and ending with Yazdigird.

The author's name does not appear in the preface, but in the colophon he tells us that he composed this history in A.H. 1082.

Begins :

حمد بیحدّ شهریاری را سزاست چلّ شأنه و ثنای بیحدّ
پادشاهی را رواست عظم برهانه

This history, which the author describes as a '*risāla*,' ends in the middle of fol. 150b, where we find a new heading من الغرائب in red ink.

This portion begins :

در کتب تواریخ مذکور است که در معاذی تکریم میان دجله
و فرات شهری بود حضر نام الن

This work, treating of the wonders of the world, contains for the most part maxims of the Greek and Arabian philosophers.

These 'wonders' may have been collected by the scribe, who calls himself Muḥammad-qulī Khurāsānī.

Dated A.H. 1217. Rough nasta'liq.

No. CXXXVII.

Size 25 × 11½. ff. 109. ll. 17.

عمدة التواریخ

'Umdatū 't-Tawárikh.

A history of Ranjít Singh. Vol. II, containing only *Daftars* II and III.

Author :— ?

A compendious and minute history, written in very flowery language. Daftar III has been lithographed in India in A.D. 1888.

Dated A.H. 1260. Nasta'liq.

PERSIAN : GEOGRAPHY.

No. CXXXVIII.

Size 15 × 10. ff. 136. ll. 12.

مرآت العالم

Mir'ātu 'l-'Álam.

A short compendium of Geography and Science.

Author: Muḥammad A'zam ibn Shaykh Muḥammad Shafī' ibn Shaykh 'Abdu's-Salām.

The work is divided into ten chapters (*bābs*), which in their turn are subdivided into sections (*faṣls*).

Contents of chapters :—

- I. On the Planets, Fixed Stars, &c.
- II. On Smoke, Clouds, Snow, Rain, &c.
- III. On Mountains.
- IV. On Salt and Sweet Waters.
- V. On the Divisions of the Earth.
- VI. On the Seven Climes.
- VII. On the Distances separating various towns and villages.
- VIII. On the Wonders of the Inhabited World.
- IX. On the Precepts of Prophets and Philosophers.
- X. Moral Tales and Pious Traditions.

The present manuscript ends abruptly at the beginning of Chapter VI.

Not dated. 18th century. Nasta'liq.

PERSIAN : OCCULT SCIENCES, &c.

No. CXXXIX.

Size $16\frac{1}{2} \times 13$. ff. 34. ll. 16.

Two Astrological Pamphlets.

- I. (ff. 1b—12b.) On the برج طالع, a catechism.

Author : Abu 'l-Khayr Muḥammad ibn Muḥammad Al-Fārsī.

The author tells us in a brief introduction that he composed this tract (*risāla*) after he had completed a work called حل اصطراب (*Hall-i-aṣṭurlāb*). In writing it he had made use of the *Burhānu'l-Kifāyat* and of the various works of Ptolemy.

Begins : .

والاستيعان من الله العزيز الحكيم و عنده مفاتيح الغيب

Dated A.H. 1224. Neat naskh.

- II. (ff. 13a—34b.) A Calendar of propitious and unpropitious omens and signs, which may occur throughout the year.

Begins :

این کتابرا بر دو مقدمه نهاده اند یک مقدمه بر عدد و حسب
ماه رومیان نهاده اند و یک مقدمه دیگر بر بودن قمر در بروج
نهاده اند

Not dated. Written on same paper as No. I. Nasta'liq.

No. CXL.

Size $15\frac{1}{2} \times 11\frac{1}{2}$. ff. 92. ll. 17.

An Astrological Work.

The work begins without preface with Thamara I. :

در صفات و منسوبات حمل، برج حمل خانه مریخ است

It is divided into fifteen *shu'bas* or Branches, each of which is divided into a number of *thamaras* or Fruits.

Copied for Mullá 'Abdu 'l-'Alí Munajjim-i-Kirmání in A.H. 1224.

Nasta'liq.

No. CXLI.

Size 15×9 . ff. 157. ll. 18.

احكام الاعوام

Ahkámu 'l-A'wám.

An astrological work. (See Pertsch, Berlin Cat. Pers. MSS., pp. 363, 364.)

Author: 'Alí Sháh ibn Muḥammad al-Khwárazmí, known as 'Alá'u 'l-Munajjim al-Bukhárí.

The author in his preface cites the *برهان الكفاية* (*Burhānu 'l-Kifāyat*) mentioned in No. CXXXIX of this Catalogue.

Begins :

الحمد لله العليم الحكيم والصلوة على نبينا محمد

Copied (like No. CXL) for Mullá 'Abdu 'l-'Alí the astronomer, of Kirmán.

Dated A.H. 1224. Written in ním-shikasta down to middle of f. 38b; the remainder in a neat naskh.

No. CXLII.

Size $15\frac{1}{2} \times 9\frac{1}{2}$. ff. 106. ll. 15.

محیط معرفت

Muhīt-i-Ma'rifat.

A treatise on Metaphysics, Yoga and Divination, principally based on the Hindi work *Svarodaya* of Charaṇa Dāsa, the pupil of Sukhadévajī; to which are appended a number of quatrains by the author.

Author: Satídāsa son of Rām Bhá'ī, of the Khatrī caste, known poetically as 'Ārif, resident in the parganah of Kaythal (کیتھل), the ancient Kapistala. Composed in A.H. 1167.

Begins, f. 1a :

عجز بسیار و نیاز پیشمار تسلیم بارگاه جمیلی

The work is divided into sixteen faṣls, as follows :—

f. 2b.	در بیان تعداد انفس و در خواص آن	فصل اول
f. 3b.	در تبیین علم نفس و عمل بر اطراف و تأثیر آن	فصل دوم
f. 5b.	در معرفت ألوان عناصر	فصل سیوم
f. 6b.	در اظهار خیر و شرّ سفر الخ	فصل چهارم
f. 7b.	در دانستن امراض و دیگر مقاصد ان	فصل پنجم
f. 11a.	در معرفت موت و حیات الخ	فصل ششم
f. 13b.	در معرفت التزام کارها الخ	فصل هفتم
f. 14b.	در معرفت لازم گرفتن کارها الخ	فصل هشتم
f. 15b.	در دانستن نوید ارزانی و آفات قحط	فصل نهم
f. 17a.	در دانستن علامات حبالی	فصل دهم
f. 18a.	در دانستن غالب و مغلوب اهل محاربات و کیفیت بهوك چوك	فصل یازدهم
f. 31b.	(Sāṅkhyā Yoga) در ذکر سانکھه چوك	فصل دوازدهم

- f. 44a. *(Rāja Yoga)* در کیهیات راج جوک فصل سیزدهم
- f. 54b. *(Haṭha Yoga)* و اشغال در رویداد هتته جوک فصل چهاردهم
آن و سوال و جواب از مرشد
- f. 75a. *(Aṣṭāṅga Yoga)* در معرفت اشتانک جوک فصل پانزدهم
- f. 92a. در بیان عرفان و توحید فصل شانزدهم
- f. 101b. Quatrains headed "The murid, or disciple, of Śrī Charaṇa Dāsa Sukhadevajī".

To these are prefixed a sort of invocation in mathnawī.

بیا ساقی از می بده ساغرم : نباشد بغیر از تو کس یاورم
از آن جرعه از خویش بیهوش کن : دلم را ز خواهش فراموش کن

Dated A.H. 1271. Nasta'liq.

No. CXLIII.

Size 16 × 9. ff. 107. ll. 15.

Various Works on Alchemy, ascribed to Tankhishá the Great.

Contents of the first few folios :—

(i) f. 1b :

کتاب کنز الیواقیت
Kitáb-i-Kanzu'l-Yawáqit.

Begins :

کنز اول، در ترکیب روح و جسد

(ii) f. 11b :

کتاب تاج مرصع
Kitáb-i-Táj-i-Muraṣṣa'.

Begins :

بسم الله الرحمن الرحيم، اینست عمل شمس و قمر

(iii) f. 14b : No title.

Begins :

باب در عمل قمر بیان خواهم کرد

(iv) f. 16a :

مفتاح اعمال سبعه

Miftáh-i-A'mál-i-Sab'a,

in seven nuktas, &c.

Though the beginnings do not correspond, this is doubtless in the main identical with the work described by Rieu, Cat. Pers. MSS., p. 486, Add. 17,956.

Not dated. 19th century. Nasta'íq.

No. CXLIV.

Size $15\frac{1}{2} \times 11\frac{1}{2}$. ff. 36. ll. 16.

تجارب شهریارى

Tajárib-i-Shahriyári.

Author: Shahriyár ibn Bahman-Yár Fársí.

Begins :

الحمد لله رب العالمين و العاقبة للمتقين و الصلوة
و السلام خاصه درود فراوان الخ

Pertsch, Berlin Cat. Pers. MSS., p. 329, notices this work, but calls the author Shahriyár ibn Shahriyár.

The Berlin MS. also differs in the beginning.

Not dated. Carelessly written nasta'íq.

No. CXLV.

Size $17 \times 9\frac{1}{2}$. ff. 235. ll. 19.

تعبير سلطانى

Ta'bír-i-Sultání.

A "Dream-Book," arranged alphabetically under subjects, and compiled for Sháh Shujá' by Qádí Ismá'íl ibn Nizámu 'l-Mulk Abarqúhí in A.H. 763 (A.D. 1361-2).

This appears to be the work alluded to by Hájí Khalífa, vol. ii, p. 311, no. 3067; and described by Ethé in Bodleian Cat. Pers. MSS., col. 948, no. 1571, and India Office Cat. Pers. MSS., col. 1244, no. 2277;

there seems, however, to be a wide divergence between all these recensions. Not merely do the Introductions in all three differ from one another, but in the body of the work itself the correspondence, at any rate between the present MS. and the I.O. MSS., is not always verbal.

The present copy is defective at the beginning, one or more leaves being lost. This deficiency has been made good by a preface, belonging apparently to some other work, or to no work at all, written in a modern hand of the 19th century.

The MS. begins, fol. 1b :

حمداً للخالق البارى العنان و الصلوة على من سنّ العقیقة
الحقیقة و العنان و على ذراریه المبشرين بالخلود فى الجنان و
صحه الجاهدين بالجراز و الخبان [sic] اما بعد مى كويد بندۀ ذلیل
معتصم برّب الجلیل ثراب علی بن شجاعت علی بن مفتی محمد
فقیه الدین بن مولانا مفتی محمد دوست غفر الغفار ذنوبهم و ستر
استار عیوبهم که روایات این قراضۀ ثمین و عجالۀ متین از اسرار
معتبر التعبير دفاتر و مختبر الكبير المسمی بتعبیر السلطانی و
روایات الدقایق الرحمانی سند بالمسند [f. 2a.] از حقایق احوال
و عواقب امور كما قال علیه السلام ما من شیء نصب المرء فی
دینه و دنیاه الا یرى ذلك فى منامه حفظه او نسیه و ازیں روایا
آنها قسم رسالۀ نهاده اند الخ*

Dated A.H. 1057. Nasta'liq.

The Introduction is divided into *fasls*, in their turn subdivided into *niktās*.

On fol. 2b, line 5, *fasl* II of the Introduction, corresponding to *fasl* II of the Bodleian MS., begins as follows :

فصل، در آداب نائم، نکته در آنکه اگر سوال رود که بچه معنی
چون شخص خواب مکروه بیند تعبیر آن میشود الخ

On f. 4b begins a series of dreams, with their interpretations, in which visions are seen of God, the Angels, the Prophets, and the Saints.

On f. 10a begins the alphabetical list :

باب الف آبادانی تاویل هدایت و منفعت باشد و کویند جماعت
اقارب و اصدقارا جمع کردند و ظاهر اگر بیند که خانه سازد
همین تاویل دارد الخ

* This passage, especially the Arabic portion, is evidently corrupt in several places. I have corrected some obvious errors only.—Ed.

The corresponding passage in the India Office MS., f. 14a, reads as follows :—

الالف آبادانی بتاویل هدایت است و منفعت و يعكس بالعكس
و اگر بیند که بنای ساخت رفی خواهد یا رفائی سازد و کویند
جماعت اقارب و اصداقا جمع کند و ظاهر اگر بیند که خانه سازد
همین تاویل داشته باشد الخ

A comparison of this and of other passages in the two works would lead one to suppose that the present MS. is an abridged version of the India Office version.

The scribe's colophon reads :—

..... دولة و ثنا حضرت پادشاه زادگان عالم سلاطین اعظم
و خوافین بنی آدم ابو الفوارس شاه شجاع — قد تم تحریر التعبير
السلطانی خامس رمضان من شهر سنة الف و سبعة و خمسين من
الهجرة النبوية على صاحبها افضل الصلوات و ازکی التسليمات
فی بلدة بروج کجرات الهند

Dated A.H. 1057. Nasta'liq.

PERSIAN : MEDICINE.

No. CXLVI.

Size 15 × 7. ff. 180. ll. 15.

الفاظ فرهنگ ادویه

Alfāz-i-Farhang-i-Adwiya.

A Dictionary of Materia Medica.

Author : Nūru'd-Dīn Muḥammad Shīrāzī.

Two copies are mentioned in Ethé's Bodleian Cat. of Pers. MSS., nos. 1603 and 1604.

Begins :

هو الله احد الله الصمد

Date illegible. 18th century. Rough nasta'liq.

No. CXLVII.

Size $19\frac{1}{2} \times 10$. ff. 136. ll. 18.

ناموس اکبر

Námús-i-Akbar.

On Diseases and their Treatment.

Author : Diyá'u'd-Dín Nakhshabí.

This work is also known as Juz'íyyát wa Kulliyyát. (Cf. Rieu, Cat. Pers. MSS., p. 740a.)

Begins :

تحمید حمد احد كه قل هو الله احد الله الصمد خطبة احدث
حمدية اوست

Between ff. 1 and 2 eight folios are missing.

Dated A.H. 1117. Rough nasta'liq.

No. CXLVIII.

Size $20 \times 10\frac{1}{2}$. ff. 51. ll. 23.

جام جهان نماى عباسى

Jám-i-Jahán-numá-i-'Abbásí.

A treatise on the use and benefits of wine.

Author : Qádí ibn Káshifu'd-Dín Muḥammad (d. A.H. 1075). (Cf. Rieu, Cat. Pers. MSS., p. 844a.)

Begins :

صافترین صهبائی كه از پرتو اشعه انوار

Dated A.H. 1232. Written transversely on the page in nasta'liq.

No. CXLIX.

Size 18×10 . ff. 90. ll. 19.

Medical treatise on diseases and their treatment, incomplete at beginning and end.

A former owner of the MS. in its incomplete state has numbered the pages, and prefixed an index of sections (*fašís*) according to his pagination. After the description of the symptoms of each malady comes the علاج or remedy, this word being written in red ink.

Contents, after the index of sections on f. 1b :—

در بطلان ذوق (f. 2a) : در ثقل اللسان (f. 3a) : در ورم اللسان
و ضفدع و استرخاء اللسان (f. 4a) : در شقاق اللسان (f. 4b)
در حرقة اللسان و جفاف اللسان (f. 5a) : در حكة اللسان و تقشير
(f. 5b) : در بثور الفم (f. 6a) : در قلاع و غيره،

The last section in the present copy, which begins on f. 88b, is entitled در وجع المعدة, "on stomach-ache."

Not dated. 18th century. Ním-shikasta.

No. CL.

Size $16 \times 7\frac{1}{2}$ — $14 \times 6\frac{1}{2}$. ff. 20. ll. 15 and 13.

(i) f. 1b—12b. A little handbook on common maladies and their treatment, in 22 chapters (*bábs*).

Begins :

الحمد لله رب العالمين والصلوة والسلام على رسوله محمد وآله
اجمعين، اما بعد ميگويد فقير حقير كناهكار اميدوار رحمت
پروردگار كه اين بنده بعضى داروهاى طلسمات كه از زبان دوستان
و مخلصان شنیده بود ياد داشت خواست كه كتابى مختص درين
فن تصنيف نمايد الخ

The first chapter describes the treatment of pains in the head and eyes, splitting of the lips, tooth-ache and stomach-ache.

Small ním-shikasta.

f. 13a—17a, blank.

(ii) f. 17b—20a. A small tract containing maxims, chiefly in verse, called *Pand-náma-i-Jahángirí*.

Begins :

پندنامه جهانگیری كه فرزندان كامكار و مريدان با اخلاص
شعار آنرا دستور العمل روزگار خود ساخته الخ

Dated A.H. 1124. Scribe (and possibly compiler) [راقمه] Saláhu 'd-Dín of Ahmadábád.

PERSIAN : LEXICONS.

Nos. CLI and CLII.

Size 20 × 12. ff. 282 and 314. ll. 21.

كشف اللغات

Kashfu 'l-Lughát.

Dictionary of Arabic and Persian words explained in Persian.

Author: 'Abdu 'r-Rahím ibn Aḥmad Súr (circa A.H. 950). For date of composition, see Rieu, Cat. Pers. MSS., p. 495*b*.

Begins :

الصد لله اما بعد حمد و صلوة ميكويد اضعف العباد
وخادم الفقرا

Scribe: Muḥammad Sa'íd.

Dated A.H. 1216. Nasta'líq.

No. CLIII.

Size 18½ × 8½. ff. 509 + 7 blank. ll. 23.

فرهنگ جهانگیری

Farhang-i-Jahángirí.

A Persian Lexicon of Persian words.

Author: Jamálu 'd-Dín Ḥusayn Injú (circa A.H. 1030).

Begins :

آنكه بر لوح زبانها

Contents: ff. 1*b*—375*b* contain the Dictionary proper, and are in a neat nasta'líq of the 17th century.ff. 376*b*—509 contain the Khátima, or appendix (dealing with idioms, compound words, and the like), and are in an 18th century hand.

Dated A.H. 1183. Nasta'líq.

No. CLIV.

Size 16 × 9. ff. 211. ll. 23.

تاج المصادر

Táju 'l-Masádir.

A dictionary of the *Masḍars*, or verbal nouns, of roots occurring in the Qur'an, Traditions, and most famous Arabic poems.

Author: Abú Ja'far Aḥmad ibn 'Alí al-Maqqarí al-Bayhaqí, known as Ja'farak (d. A.H. 544).

Begins:

الحمد لله رب العالمين حمداً يفوق حمد الحامدين

The words are arranged in alphabetical order (according to the final letter) in chapters (*bábs*), each of which represents a particular form of the Arabic verbal noun. Thus chapter 1 contains the *maṣḍars* derived from *فَعَلَ يَفْعَلُ*; chap. 2 from *فَعَّلَ يَفْعِلُ*; chap. 3 from *فَعَّلَ يَفْعِلُ*; and so forth.

A copy is mentioned in Bodleian Cat. Pers. MSS., no. 1635.

Not dated. Early 18th century. Naskh.

PERSIAN: GRAMMARS.

No. CLV.

Size $15\frac{1}{2} \times 9$. ff. 209. ll. 12.

Collection of Grammars.

Contents:—

1. (ff. 1b—28a.)

صرف مير

Ṣarf-i-Mir.

A treatise on Arabic Inflection. (See Rieu, Cat. Pers. MSS., p. 522.)

Author: Mír Sayyid Sharíf Jurjání (d. A.H. 816).

Begins:

بدان اسعدك الله تعالى في الدارين كه جمله كلمات لغت عرب
بر سه قسم است الخ

ff. 14a and b, 28b, and 29a and b, blank.

2. (ff. 30a—76a.)

دستور المبتدى

Dastúru 'l-Mubtadí.

A treatise on the Arabic irregular verbs. (See Rieu, Cat. Pers. MSS., p. 524.)

Author: Šaffí ibn Našíru 'd-Dín, who wrote it for his son Shaykh Abu 'l-Makárim Ismá'íl, as a sequel to the Panj-Ganj.

Begins :

الحمد لله الذى يصرف الاحوال ويخفف الاثقال

ff. 76b and 77a, blank.

3. (ff. 77b—121b.)

مراح الارواح

Maráhu 'l-Arwáḥ.

Arabic Grammar.

Author : Aḥmad ibn 'Alí ibn Mas'úd.

Begins :

قال المفتقر الى الله الودود احمد بن على بن مسعود
..... اعلم ان الصرف أم العلوم والنحو أبوها الخ

ff. 121b—127b. Fragments of grammatical works.

ff. 128a and b, 129a, blank.

ff. 124b—127b. First 13 *naw's* of following work.

4. (ff. 129b—149.)

شرح مائة عامل

Sharḥ-i-Mi'at 'Amil.

Commentary on the مائة عامل.

Begins :

الحمد لله اعلم ان العوامل فى النحو على ما ألفه
الشيخ الامام افضل علماء الامام عبد القاهر بن عبد الرحمن
الجرجاني الخ

ff. 150a—153a, blank.

5. (ff. 153b—209b.)

هداية النحو

Hidáyatü 'n-Naḥw.

An Arabic Grammar, comprising an Introduction, 30 sections (*qism*), and a *khátima*.

Begins :

الحمد لله اما بعد فهذا مختصر مضبوط [sic] فى علم
النحو مبوّباً ومفصّلاً الخ

No date. 18th century. Rough naskh.

No. CLVI.

Size $18 \times 7\frac{1}{2}$ —9. ff. 39. ll. 15.

دستور المبتدی

Dastúru 'l-Mubtadí.

See above, No. CLV. (2).

Not dated. 18th century. Rough nasta'liq.

No. CLVII.

Size $13 \times 6\frac{1}{2}$. ff. 112. ll. 15.

شرح نصاب الصبيان

Sharḥ-i-Niṣábu 's-Şibyán.

Commentary on the famous Arabic-Persian Vocabulary by Badru 'd-Dín Naşr Faráhi. (See Rieu, Cat. Pers. MSS., p. 504.)

Author: Muḥammad ibn Faṣīḥ ibn Muḥammad, called Karímu 'd-Dasht Bayádí.

Begins:

حمد و ثنای نا محدود و شكر و سپاس نا محدود

Dated A.H. 1169. Nasta'liq.

No. CLVIII.

Size $17 \times 9\frac{1}{2}$. ff. 18. ll. 9.

Treatise on the conjugation of the Arabic verb.

Begins:

الحمد لله ... بدان اسعدك الله تعالى في الدارين كه جمله
افعال متصرفه سه كونه است ماضى و مستقبل و حال

Perhaps identical with Rieu, Cat. Pers. MSS., p. 523 (Add. 5566, ff. 1—7).

Not dated. 18th century. Nasta'liq.

PERSIAN : POETRY.

Nos. CLIX and CLX.

Size $19\frac{1}{2} \times 11$. ff. 326. ll. 25.

شاه نامه

Sháh Náma.

Firdawsí's famous Epic of Kings.

A copy of the 17th century, containing many full-page miniatures in good style; much restored, and supplemented by an 18th century hand. The pages are in utter disorder.

Not dated. Nasta'liq.

No. CLXI.

Size $29\frac{1}{2} \times 15\frac{1}{2}$. ff. 576. ll. 25.*The same work in one volume.*

Not dated. 18th century. Nasta'liq.

No. CLXII.

Size $12\frac{1}{2} \times 6$. ff. 125. ll. 12.

تحفة العراقيين

Tuhfatu 'l-'Iráqayn.

Famous Mathnawí poem describing the author's pilgrimage, with especial reference to the two 'Iráqs. (See Rieu, Cat. Pers. MSS., pp. 558-560.)

Author: Afḡalu 'd-Dín ibn 'Alí Najjár, better known as Kháqání (d. A.H. 595).

Begins:

مائیم نظاركان غمناك ❖ ذی [sic] حقه سبز ومهره خاك

Not dated. 17th century. Nasta'liq.

No. CLXIII.

Size 19×10 . ff. 268. ll. 13.

سکندرنامه نظامی

Sikandar-nāma-i-Nizāmī.

Part I of Nizāmī's Alexander Book.

Begins :

خدایا جهان پادشائی تراست
زما خدمت آید خدائی تراست

Dated A.H. 1150 (?). Nasta'liq.

No. CLXIV.

Size $21\frac{1}{2} \times 9$. ff. 93. ll. 20.*The same work, Part II.*

Begins :

خرد هر کجا کنجی آرد پدید
بنام خدا سازد آنرا کلید

Not dated. 18th century. Nasta'liq.

No. CLXV.

Size $15\frac{1}{2} \times 10\frac{1}{2}$. ff. 45. ll. 11.

گلشن راز

Gulshan-i-Ráz.

A mystic Mathnawí.

Author: Maḥmúd ibn 'Abdu 'l-Karím ibn Yaḥyá ash-Shabistarí
(d. A.H. 720).

Begins :

بنام آنکه جان را فکرت آموخت
چراغ دل ز نور جان بر افروخت

Dated A.H. 1224. Nasta'liq.

No. CLXVI.

Size 15 × 7. ff. 116. ll. 15.

مطلع الانوار

Maṭla'u 'l-Anwār.

A moral and religious Mathnawí.

Author: Amír Khusraw of Delhi (d. A.H. 725).

Begins:

خطبه قدس است بملك قديم
بسم الله الرحمن الرحيم

Dated A.H. 1177. Nasta'liq.

No. CLXVII.

Size 16 × 8. ff. 107. ll. 15.

هشت بهشت

Hasht Bihisht.

A romantic Mathnawí by the same author.

Begins:

ای کشایندۀ خزاین جود
نقش پیوندکار کاه وجود

Scribe: محمد جعفر ابن شیخ مشتاق محمد

Dated Sha'ban 3rd, A.H. 1143. Nasta'liq.

No. CLXVIII.

Size 15 × 8. ff. 131. ll. 15.

قران السعدين

Qirānu 's-Sa'dayn.

A Mathnawí poem celebrating the meeting of the Sultan Násiru 'd-Dín Bughrá Khán of Bengal and his son Mu'izzu 'd-Dín Kayqubád in Delhi, A.H. 688, by the same author.

Begins :

حمد خداوند سرایم نخست
تا شود این نامه بنامش درست

To these lines, however, the scribe has prefixed the following quatrain :—

شکر کویم که بتوفیق خداوند جهان
بر سرنامه ز توحید نوشتیم عنوان
نام این نامه والاسست قران السعیدین
کز بلندیش بسعیدین سپهرست قران

Not dated. 18th century. Rough nasta'liq.

No. CLXIX.

Size $10\frac{1}{2} \times 6\frac{1}{2}$. ff. 210. ll. 15.

دیوان حافظ

Díwán-i-Háfiz.

This copy contains the Preface of Muḥammad Gul Andám. (See Rieu, Cat. Pers. MSS., p. 628.)

ff. 1b—5b.

Begins :

حمد ییعد و ثنای بیعد و سپاس بی قیاس

Dated A.H. 835 (†). A very elegant copy, in minute nasta'liq, with gold rulings throughout, and 'unwáns.

No. CLXX.

Size 17×12 . ff. 141. ll. 21.

اشعار جامی

Ash'ár-i-Jámí.

Four of Jámí's Mathnawís.

Author : Núru 'd-Dín 'Abdu 'r-Rahmán Jámí (d. A.H. 898).

Contents :—

(i) f. 16.

اسكندرنامہ

Iskandar-nāma.

Begins :

آلہی کمال آلہی تراست
جمال جہان پادشاہی تراست

The colophon reads as follows :—

تَمَّتْ الْكِتَابُ بِعَوْنِ الْمَلِكِ الْوَهَّابِ اللَّهُمَّ اغْفِرْ لَنَا وَلَا تَعَذِّبْنَا
وَلِجَمِيعِ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ الْأَحْيَاءِ مِنْهُمْ وَالْأَمْوَاتِ بِرَحْمَتِكَ يَا
أَرْحَمَ الرَّاحِمِينَ بِتَارِيخِ حَمِيدٍ (sic) الْأَوَّلِ ^{٨٩٥} سَنَةِ

This copy was therefore written in A.H. 895, i.e. very shortly after the composition of the poem, and three years before the author's death.

Dated A.H. 895. Neat nasta'liq.

f. 30a blank.

(ii) f. 30b.

تکفۃ الاحرار

Tuhfatu 'l-Ahrār.

Prose preface, extending to half a page, beginning :—

حامدًا لمن جعل جنان کلّ عارف مخزن اسرار کماله و لسان
کلّ واصف مطلع انوار جماله

Begins :

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ۞ هَمْسَتْ صَلَی سِرْخَوَانِ کَرِیمِ

Ends with the prose note, giving date of composition as A.H. 886.

f. 53a contains a list of Jāmī's works, written apparently by some former owner of this MS.

(iii) f. 53b.

سبحة الابرار

Subḥatu 'l-Abrār.

After a preface of mixed prose and verse extending to half a page, begins :

ابتدا بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ۞ الرَّحِيمِ الْمُتَوَالِي الْإِحْسَانِ

f. 91b.

یوسف و زلیخا

Yūsuf u Zulaikhá.

Begins :

آلهی غنچه امید بکشی : کلی از روضه جاوید بنمای

The whole MS. is in one and the same hand, and was therefore written before A.H. 900. Neat nasta'liq.

No. CLXXI.

Size 16 × 8½. ff. 463. ll. 14.

دیوان ظهوری

Díwān-i-Zuhúrí.

Author: Núru 'd-Dín Muḥammad of Turshíz, known as Zuhúrí (killed A.H. 1025). See Rieu, Cat. Pers. MSS., p. 678a.

Begins :

انکه خواهد داشت فردا رحمتش دیوان ما
کشته و صفش آفتاب مطلع دیوان ما

Not dated. Early 18th century. Nasta'liq.

No. CLXXII.

Size 13 × 7½. ff. 31. ll. 10.

اشعار طغرایی

Ash'ár-i-Tuḡhrá'í.

Poems by Mullá Tuḡhrá of Mashhad (d. circa A.H. 1078).

A Šúfí Mathnawí (ff. 1b—57a).

Begins :

الهی خنده ام را تازکی ده
سرشکم را چکر پردازکی ده
نفس را جلوه آه چکر بخش
نظر را سوی خود راه سفر بخش

57b—61a.

Begins:

مناظرهٔ همای و سمندر

همای را طعنه زد روزی سمندر
که تو مینون ز آبی من ز آذر

The last line reads:

کند طغرای فرمانش منقش
چو باد از جلوه روی آب و آتش

Not dated. 18th century. Nasta'liq.

No. CLXXIII.

Size $18\frac{1}{2} \times 7\frac{1}{2}$. ff. 293. ll. 15.

دیوان صائب

Dīwān-i-Šā'ib.

Author: Mīrzā Muḥammad 'Alī, known as Šā'ib (d. A.H. 1088).

Begins:

اگر نه مدّ بسم الله بودی تاج عنوانها
نکشتی تا قیامت نو خط شیرازه دیوانها

Not dated. 18th century. Nasta'liq.

No. CLXXIV.

Size $16\frac{1}{2} \times 10$. ff. 62. ll. 13.

شاهد و عزیز

Shāhid ú 'Azíz.

A Mathnawí poem, also called نیرنگ عشق (*Nirang-i-'Ishq*).

Author: Muḥammad Akram, styled Ghanímat (circa A.H. 1100).

Begins:

بنام شاهد نازك خیالان
عزیز خاطر آشفته حالان

Dated A.H. 1251. Rough nasta'liq.

No. CLXXV.

Size $20 \times 9\frac{1}{2}$. ff. 382. ll. 21, in four columns.

حملاء حیدری

Hamla-i-Haydarí.

A poetical account of Muḥammad and the first Caliphs. (See Rieu, Cat. Pers. MSS., p. 704.)

Author: Mírzá Muḥammad Rafí', poetically known as Bádhil, باذل (d. A.H. 1124).

Begins:

بنام خداوند بسیار بخش

خرد بخش و دین بخش و دینار بخش

Dated A.H. 1245. Nasta'liq.

No. CLXXVI.

Size 19×9 . ff. 193. ll. 15.

فرامرز نامه کلان

Farámurz-náma-i-Kalán.

A poem of 5455 verses, in the style and metre of the *Sháh-náma*, containing the history of Farámurz the son of Rustam.

The first three pages, ff. 1b—2b, are for the most part identical with verses at the beginning of the *Sháh-náma*.

Beginning:

بنام خداوند جان و خرد : کزین برتر اندیشه بر نکرد

and concluding on line 2 of fol. 3a:

و آغاز باید که بینی درست : سرمایه کوهرا از نخست

After this the story begins as follows:

کنون باز کردم سوی داستان : بخوانم یکی کردۀ پاستان

Copies of the *Farámurz-náma* are mentioned by Rieu, Suppl. Cat. Pers. MSS., nos. 196 and 199; and by Ethé, Cat. Bodleian MSS.,

no. 1978; but the present MS. differs essentially from all these, and is of undoubted interest. The British Museum MSS. do not contain above 1500 verses.

No indication is given as to the authorship of the present recension.

The poem ends (f. 193b):

كدشت او و این نامه زو باز ماند ✽ بگفتم من آنچه ز دفتر بخواند
 بیایان رسانیدم این داستان ✽ بدین زنده شد نام آنراستان
 چو زین داستان دل پروداختم ✽ سوی طوس و پیران دگر تاختم
 هزاران درود و هزاران سلام ✽ ز ما بر زراتشت علیه السلام

Dated A.H. 1166. Nasta'liq.

No. CLXXVII.

Size 19 × 10. ff. 46. ll. 19.

شرح کافیه

Sharḥ-i-Kāfiya.

Arabic Grammar in Persian verse.

A commentary on Ibn Ḥājib's *Kāfiya*.

Author: Ibrāhīm.

Incomplete. Begins:

کلمه لاسواه (?) کافیه
 لذوی المشکلات وافیه

Not dated. 18th century. Rough nasta'liq.

No. CLXXVIII.

Size 18 × 7. ff. 150.

Mixed contents.

Various extracts in prose and verse, written transversely on coloured sprinkled paper, as an exhibition of calligraphy.

Dated A.H. 1181.

A note on the last page says that this book contains the handwriting of "my father," والدہم, Mīrzā Muḥammad . . . ? . . . ibn Mīrzā 'Alī Asghar.

PERSIAN : ŠUFĪSM.

No. CLXXIX.

Size 15 × 7½. ff. 616. ll. 19.

مفاتیح الاعجاز فی شرح کلشن راز

Mafātiḥu 'l-A'jáz fī Sharḥ-i-Gulshan-i-Ráz.

A commentary on Shabistarī's *Gulshan-i-Ráz*.

Author : Muḥammad ibn Yaḥya ibn 'Alī al-Jīlānī al-Lāhijī an-Núrbakhshī.

Begins :

باسمك الاعظم الشامل فيضه المقدس لكل موجود المنور ظلمات
العدم بانوار الوجود

The author tells us that he composed this work at the entreaty of his pious friends, and that he began to write out the fair copy of it on Dhú 'l-Hijja 12th, A.H. 877.

Copies are mentioned in Cat. Lugd. Bat., ii, 117; Sprenger, Oudh Cat., p. 478, no. 340; Ḥájí Khalífa, vi, p. 3.

The commentary on the last verse and the colophon are as follows :—

بنام خویش کردم ختم پایان ✽ الهی عاقبت محمود کردان
یعنی تا بدانند که نام ولی نعمت چه بوده است ختم پایان
کتاب بنام خود کردم خداوندا عاقبت محمود کردان و نام شیخ
بزرگوار ناظم مولانا سعد الدین محمود چبستری بوده است
و چبستر موضعی است در هشت فرسنگی شهر تبریز و مدفن
و مولد ایشان قدس سره عزیز همانجاست الحمد لله الذی وفقنا
لاتمام هذا الكتاب المستی بمفاتیح الاعجاز فی شرح کلشن راز

Not dated. 16th century. Naskh.

PERSIAN: TALES.

No. CLXXX.

Size 16 × 11. ff. 327. ll. 13.

خلاصہ شاہنامہ

Khulása-i-Sháhnáma.

An abridgment of the *Sháh-náma*, commonly called *Táríkh-i-Shamshír Kháná*. (See Rieu, Cat. Pers. MSS., p. 539.)

Author: Tawakkul Beg, son of Túlak Beg.

The first folio has disappeared, and has been replaced by a more modern hand, beginning:—

ای پروردگار نام تو آغاز سبق همه کودکان مکتب است الخ

Dated Rajab 8th, A.H. 1259.

No. CLXXXI.

Size 17½ × 9½. ff. 100. ll. 14.

بهارستان

Baháristán.

Author: Núru 'd-Dín 'Abdu 'r-Rahmán Jámí (d. A.H. 898).

Begins:

چو مرغ امر ذی بالی ز آغاز

Not dated. 18th century. Nasta'líq.

No. CLXXXII.

Size 30 × 15. ff. 162. ll. 21.

عیار دانش

'Iyár-i-Dánish.

A Persian translation of Kalíla and Dimna.

Author: Abu 'l-Faql, prime minister of the Emperor Akbar.

Begins:

سپاس از ازل و ابد خداوندیرا

Dated A.H. 1217. Rough nasta'líq.

No. CLXXXIII.

Size 21×12 . ff. 329. ll. 15.

بهار دانش

Bahár-i-Dánish.

A famous collection of stories. (See Rieu, Cat. Pers. MSS., p. 765.)

Author: Shaykh 'Ináyatu'lláh (d. A.H. 1088).

Begins :

فاتحه كتاب مستطاب آفرينش

Not dated. 18th century. Nasta'liq.

No. CLXXXIV.

Size $15\frac{1}{2} \times 10\frac{1}{2}$. ff. 185. ll. 15.

معدن الجواهر

Ma'dinu 'l-Jawáhir.

A collection of moral and allegorical tales, in seventeen chapters, composed in A.H. 1025, for Sháh Jahángír.

Author: Mullá Tarzí. (See Ethé, Bodleian Cat. Pers. MSS., no. 464.)

Defective at the beginning.

Not dated. 17th century. Nasta'liq and ním-shikasta.

No. CLXXXV.

Size $19\frac{1}{2} \times 10$. ff. 11. ll. 17.

حسن و عشق

Husn ú 'Ishq.

A tale in mixed prose and verse.

Author: Ni'mat Khán 'Alí. (See Rieu, Cat. Pers. MSS., pp. 703 and 796.)

Begins :

حدیث عشق شد زیب بیانم
چو شمع افتاد آتش در زبانم

Dated A.H. 1219. Rough nasta'liq.

PERSIAN: INSHÁ.

No. CLXXXVI.

Size $16\frac{1}{2} \times 10\frac{1}{2}$. ff. 75. ll. 15.

فردوسیۀ طغرا

Firdawsiyya-i-Ṭughrá.

A collection of the elegant writings of Mullá Ṭughrá of Mashhad.
(See p. 105 *supra*.)

Begins :

فردوسیۀ طغرا عبارتی ازین بوستان معنی پروری که چون در
موسم اردی بهشت الخ

This collection is also known as منشآت طغرا *Munshú'át-i-Ṭughrá*.
A copy beginning like the present one is mentioned in Bodleian Cat.
Pers. MSS., no. 1390.

Incomplete at end.

Not dated. 18th century. Nasta'liq.

No. CLXXXVII.

Size 13—14 × 8. ff. 69. ll. 11.

انشاء هرکن

Inshá-i-Harkarn.

Epistolary models.

Author: Harkarn, son of Mathurádás Kanbú Multání (d. A.H. 1032).

Begins :

بعد از حمد و ثناء مر حضرت ایزد متعال

Dated A.H. 1232. Rough nasta'liq.

No. CLXXXVIII.

Size $14\frac{1}{2} \times 8$. ff. 50. ll. 11.*The same Work.*

Dated A.H. 1270. Neat nasta'liq.

No. CLXXXIX.

Size $21 \times 10\frac{1}{2}$. ff. 60. ll. 17.

بیاض المتلمین

Bayādu 'l-Mutlimín (?)

A treatise on *Inshā*.

Author: Abu 'l-Baqā Chishtī.

Begins:

الوف الوف سپاس و ستایش کریمی را که کرم بعده
 بنده احقر الورا ابو البقا (؟) صدیقی و یتیمی قریشی چشتی سلطان
 پوری بعده ثم نور محلی چنین میگوید ...

Dated 1898, in the same manner as No. CCIII, and written by the same scribe.

No. CXG.

Size $14 \times 8\frac{1}{2}$. ff. 52. ll. 17.

انشاء میرزا محمد طاهر

Inshā-i-Mīrzā Muḥammad Tāhir.

Author: Mīrzā Muḥammad Tāhir Wahīd. See Ethé, Bod. Cat. Pers. MSS., col. 843-4.

Begins:

تا فضای چمن روزگار بزبور کلهای رنکارنگ غرم آراسته

The last folio is added in a modern hand.

The colophon reads:

تمت تمام شد انشای میرزا محمد طاهر وزیر شاه ایران

Dated A.H. 1249. With the exception of last folio, written in rough nasta'liq on bad paper, and somewhat illegible.

No. CXCI.

Size 17 × 9. ff. 127. ll. 15.

اذشاء حسینی

Inshá-i-Ḥusaynī.

Imperfect at beginning and end.

Begins:

عظمت و کشور کشای قطب فلك سلطنت الخ

Not dated. 18th century. Rough nasta'liq.

PERSIAN: TRANSLATIONS FROM THE
SANSKRIT.

No. CXCII.

Size 27 × 14. ff. 608. ll. 20.

ترجمهٔ مهابهارت

Tarjuma-i-Mahábhárat.

Translation of the *Mahábhárata*, apparently that made by command of Akbar in A.H. 995 (A.D. 1587) under the direction of Abu'l-Faḍl ibn Mubárah. See Ethé, Bod. Cat. Pers. MSS., col. 808—811.

Begins:

راویان اخبار هندوستان در کتب خود چنین نوشتند

Not dated. 18th century. Rough nasta'liq, with several miniatures and 'unwáns of inferior style.

No. CXCIIL.

Size 16 × 9. ff. 59. ll. 14.

بھگوت گیتا

Bhagavad Gítá.

A Persian version of the *Bhagavad Gítá*, in 18 sections, which appears to be similar to that described by Rieu, Cat. Pers. MSS., p. 59.

Begins with a note stating the contents of the book and the translator's name.

Text begins:

دهرترشتر گفت که ای سخن در زمین کور کهتر مزروعہ نیکو
کاریست مردم من و جماعہ الخ

Not dated. 19th century. Nasta'liq.

No. CXCV.

Size $16\frac{1}{2} \times 9$. ff. 151. ll. 14.

جولک باششستہ

Jog Báshishth.

Persian translation of the *Yoga Vāsishṭha*, a treatise on Hindú Gnosticism. (See Rieu, Cat. Pers. MSS., p. 61.)

Begins:

سپاس و ستایش تمام نیایش نثار حضرتست کہ ذرات اکوان

We are told in the Preface that this version was made under the superintendence of Prince Dárá Shikúh, son of Sháh Jahán, in the year A.H. 1066 (A.D. 1655-6).

Three copies of this version are mentioned in I. O. Cat. Pers. MSS., nos. 1972, 1973, and 1974.

Not dated. 19th century. Nasta'liq.

No. CXCV.

Size $16\frac{1}{2} \times 9$. ff. 117. ll. 14.

گلزار حال

Gulzár-i-Hál.

A Persian adaptation of the popular Sanskrit drama *Prabodha Chandrodāya*.

Translator: Gosá'in Banwálí Dás, poetically known as Walí.

Copies are noticed by Rieu, Cat. Pers. MSS., p. 1043a, iii; Ethé, I. O. Cat. Pers. MSS., no. 1995.

Begins :

حمد ذاتی را که اصل ذات هاست

This work has been lithographed in Bombay, 1862, and was published by Burjorjee Sorabjee Ashburner, the former possessor of this Collection.

Not dated. 19th century. Nasta'liq.

No. CXCVI.

Size $12\frac{1}{2} \times 7\frac{1}{2}$. ff. 84. ll. 13.

لیلاوتی

Lilāwatī.

Persian translation of a famous Sanskrit work by Bhāskara Achārya on Arithmetic and Geometry, made in A.H. 995 (A.D. 1587), at the request of Akbar, by the poet Faydī. (See Ethé, I. O. Cat. Pers. MSS., no. 1998.)

Translator : Faydī.

Begins :

اول ز ثنای پادشاهی کویم
و آنکه ز ستایش الهی کویم

Scribe : جان محمد خان

Dated A.H. 1280. Nasta'liq.

No. CXCVII.

Size $15 \times 10\frac{1}{2}$. ff. 75. ll. 12.

بحر الحیاة

Baḥru 'l-Hayāt.

Persian translation of a Sanskrit work, *Amṛtakūṇḍa*, on the religious and philosophical doctrines of the Brahmans.

Translator : Muḥammad of Gwāliyār, the son of Muḥammad Sārīnī Husaynī.

Begins :

حمد موفوره و ثنای نا مصوره حضرت صدیرا

A copy is mentioned in Ethé, I. O. Cat. Pers. MSS., no. 2002.

Not dated. 18th century. Nasta'liq.

No. CXCVIII.

Size 14—15 × 10. ff. 134. ll. 10.

مفرح القلوب

Mufarriḥu 'l-Qulúb.

Persian translation of the *Hitopadesha*.

Translator: Táju 'd-Dín Muftí al-Malakí (last line of fol. 2b). (See Ethé, I. O. Cat. Pers. MSS., no. 1983.)

Begins:

حمد و سپاس بی قیاس مر حضرت شاهی را که از جمله موحودات
بندگان خویش آن

Not dated. 18th century. Rough nasta'liq.

PERSIAN: MIXED CONTENTS.

No. CXCIX.

Size 13 × 7. ff. 18.

Astrological Tables.

No date. 17th century.

No. CC.

Size 10½—12 × 6—6½. ff. 101. ll. 12.

Part MS., part lithograph.

(i) f. 1b. A Šúfí work in Arabic.

Author: Maḥmúd ibn Muḥammad at-Tabrizí.

Written in the reign of Sultán Muḥammad Sháh Qájár.

Lithographed A.H. 1254.

(ii) f. 69b.

رسالة حاجی طمور

A Persian Šúfí work.

Not dated. 19th century. Neat naskh.

No. CCI.

Size $15\frac{1}{2} \times 9$. ff. 41. ll. 15.

(i) f. 1a.

مناجات عبد الله انصارى

Munājāt-i-'Abdu 'llāh Anṣārī.

Begins :

ای درویش بدان و آگاه باش که بهار عمر را نیز دی ماهیست
و بامداد حیات را نیز شبان کاهیست الخ

(ii) f. 9a. Another Ṣūfī tract, beginning :

بدانکه ذات من حیث هر ذات هستی محض است الخ

The colophon says تمت کتاب نفس رحمانی. *Nafas-i-Raḥmānī*
appears, therefore, to be the title of the tract.

(iii) f. 38a. *Nukta* (note) by Muḥammad Shāh Ṣadru 'd-Dīn Muḥammad.

Begins :

این نکته از فقیر حضرت محمد شاه صدر الدین محمد است
ای محقق طلب حق را اول حق الیقین باید الخ

Not dated. 18th century. Nasta'liq.

No. CCII.

Size $16 \times 8\frac{1}{2}$. ff. 39. ll. 14.

Ṣūfī Tracts.

(i) f. 1a.

وجود العاشقین

Wujūd-i-'Ashiqīn.

Begins :

بدانکه ای عزیز درین جهان همین سه چیز است و رای این
همه ناچیز یعنی عشق و عاشق و معشوق

(ii) f. 9a.

صلح کل

Ṣulḥ-i-Kull.

Author : Khūb Muḥammad Chishtī (written Ḥusaynī).

Begins :

حمد جامعی را که جمیع محامد محمد است

(iii) f. 19a.

خلاصہ موجودات

Khulāṣa-i-Mawjūdāt.

Begins :

حمد موجودیرا کہ خلاصہ موجودات از قوۃ بفعل آورد

(iv) f. 24b.

مفتاح التوحید

Miftāḥu 't-Tawḥīd

Author : Khúb Muḥammad Chishtī.

Begins :

تحایف حمد و لطایف ثنا سزاوار نثار ذاتی است کہ

(v) f. 30b. Tract beginning :

لا اله الا الله محمد رسول الله بدانکہ ای عزیز اول هیچ نبود نہ
آسمان نہ زمین نہ عرش الخ

(vi) f. 33a.

عین القضاة

'Aynu 'l-Qudāt.

A Mystic Qaṣīda.

Author : 'Āṣī.

Begins :

چشم بکشا کہ جلوۂ دلدار : متعلی ست از در و دیوار
نحن اقرب الیہ آمده است : دور افتادۂ تو از پندار

On fol. 39b, line 8, we read :

ای تو داند نام من عاص : رفته ام راه معصیت بسیار

Sprenger, Oudh Cat., p. 312, mentions a poet named Ghulām Sarwar 'Āṣī.

Not dated. 19th century. Nasta'liq verging on nīm-shikasta.

No. CCIII.

Size 20½ × 11. ff. 28. ll. 18.

Contents :—

(i) f. 1b.

انشاء نورالله

Inshā-i-Nūru 'llāh.

A Manual of Epistolary Style for beginners.

Author : Nūru 'llāh.

Begins :

بعد از حمد و ثنای آلهی میگوید بنده نور الله که این
چند اوراق در قانون آداب و القاب برای مبتدیان عبارت
ساده سلیس بقلم آمده که تا هر که یاد گیرد بآسانی یاد گیرد
به پادشاه مینویسد عرضداشت خاتمه زادن عبد الرحمن ناصیه
عبودیت الخ

(ii) f. 10b.

گلشن مراد

Gulshan-i-Murād.

A Manual of Elegant Composition.

Author : Muḥammad Ḥusayn (?).

Begins :

چون زبان قلم شکسته بیان از بیان و ثنای ایزد سبحان

(iii) f. 18a.

فارسی نامه

Fārsī-nāma.

A rhymed Vocabulary of Persian words explained in Hindustani.

Anonymous.

Begins :

الله واحد ایک خدا

(iv) f. 24b.

واحد باری

Wāḥid Bārī.

Another Vocabulary of a similar nature.

Anonymous.

Begins :

واحد باری ایکو سائین

Dated 1898! The whole MS. is in one and the same hand, and each work bears the same date in the colophon. Rough nīm-shikasta.

No. CCIV.

Size $17\frac{1}{2} \times 10\frac{1}{2}$. ff. 222. ll. 17.

A collection of short works in prose and verse.

Contents :—

(i) f. 1b.

کریم

Karímá.

The *Pand-náma*, or Book of Maxims, commonly though erroneously, ascribed to Sa'dí. (See Rieu, Cat. Pers. MSS., p. 865.)

Begins :

کریمای بیشای بر حال ما

Dated A.H. 1253. Rough nasta'liq.

(ii) f. 13b.

کفایة الاسلام

Kifáyatu 'l-Islám.

A religious poem in Mathnawí verse, divided into short sections (*hábs*). Composed in A.H. 699 (A.D. 1299-1300), as stated on f. 22b in the following verse :

نظم این مختصر محرم بود : سال هفصد ولی یکی کم بود

Begins :

حمد بیحد خدای یکتا را : آنکه جان داد عقل و دین ما را

ff. 23b—26a blank.

(iii) f. 26b. A grammatical work, dealing with the 32 letters of the Persian alphabet, partly in verse and partly in prose, by an author whose *takhallus* was کمتر (Kamtar). It is divided into 6 chapters (*bábs*).

Begins :

خدا را سزاوار حمد و ثناءست : که ذاتش ابد ملک او هم بقاست

Contents :—

Chap. I. در قاعدۀ بیشتر از هشت حروف عربی است

„ II. در بیان هشت حروف مذکور

„ III. در بیان بیست حروف مشترك

„ IV. در قانون فارسی

„ V. در شرح چهار حروف پارسی

„ VI. بیان چهارده صیغه ماضی و مضارع

Incomplete at the end. Rough nasta'liq.

ff. 65a—70a blank.

(iv) f. 70b.

پندنامه سلطان محمود

Pand-náma-i-Sultán Mahmúd.

A moral poem ascribed to Sultan Mahmúd of Ghazna, consisting of an Introduction and 17 cantos (*sukhan*).

Begins :

خداوندا ندارم جز تو معبود :: برحمت کن نظر بر حال محمود

The date of composition, A.H. 399 (A.D. 1008-9), is given on f. 80a in the following verse :

بسالی سبید و نهم نود بود :: ز هجرت کین سخنها روی بنمود

Dated A.H. 1204. Rough nasta'liq.

ff. 80a—81b blank.

(v) f. 82a.

تحفة نصائح

Tuhfa-i-Naṣā'ih.

A doctrinal poem in 46 chapters (*báb*).

Author : Yúsuf Gadá.

This poem was written for the author's son, Abu'l-Fath. It is in *rajaz* metre, and rhymes throughout on *ر*. For further details, consult Dorn, Petersburg MSS., p. 440, and Pertsch, Berlin Cat. Pers. MSS., no. 62, I, p. 124.

Begins :

حمدی بگویم بیعدد مر خالق جن و بشر
کرده معلق آسمان هم اختران شمس و قمر

The date of composition is given as A.H. 795 in the following verse :

هفصد نود پنجمی دگر نوبت ز هجرت مصطفی
عاشر ربیعی آخرش وقت ضعی روی قمر

Dated A.H. 1248. Rough ním-shikasta. (I. O. Cat. Pers. MSS., nos. 2559 and 2560.)

ff. 107a—110a. Disjointed fragments.

(vi) f. 110b.

نام حق

Nám-i-Haqq.

A didactic poem.

Begins :

بعد حمد خدا و نعت رسول :: بشنو این نکته را بسمع قبول

Ends :

هست دیدار حق آجلِ نِعَم ۛ و به انتهای کلام و تمّ

Not dated. 18th century. Rough nasta'liq.

ff. 120b—121b blank.

(vii) f. 122a. A poem in dialect.

ff. 131b—134a blank.

(viii) f. 134b.

غاية الاختصار و نهاية الایجاز

Ghāyatu 'l-Ikhtisār wa Nihāyatu 'l-Ījāz.

A Persian translation of the well-known compendium of Shāfi'ite Law.

Author: Imām Abū Shujā' Aḥmad ibn Muḥammad Ḥasan ibn Muḥammad al-Iṣfahānī.

ARABIC.

No. CCV.

1. Size $15\frac{1}{2} \times 10$. ff. 107. ll. 5.

مقدمة الجرومية

Muqaddimatu 'l-Jarrūmiyya.

Arabic Grammar, purporting to be a supplement to Ibnu 'l-Jarrūm's famous Grammar generally known as the *Ajurrūmiyya*.

Author: Shamsu 'd-Dīn Muḥammad ibn Muḥammad Ru'aynī Makkī Málakī, commonly called al-Ḥaṭṭāb.

Begins :

الحمد لله رب العالمين وبعد فهذا مقدمة في علم العربية
متمة لسائل الجرومية تكون واسطة بينها وبين غيرها من الكتب
المطولات

A commentary on this work is mentioned by Loth, Cat. Arab. MSS., p. 272, no. 980.

Dated A.H. 1180. Large naskh.

2. Size 18×10 . ff. 17 (ff. 112—128). ll. 19.

نزهة النظر و جلاء البصر

A Commentary on a poem entitled *طريقة السادة الغرر*.

Author: Mullá Sayyid ash-Sharíf al-Husaynī.

The commentary is by the author of the poem himself. He tells us the poem was written in A.H. 1085.

The commentary begins:

الحمد لله الذي اكرمنا بارسال المرسلين

The poem begins:

نَفَحَاتُ الْآلِه فِي كُلِّ آيٍ ثَوَالِي وَالْخَلْقُ عَنْهَا غُفُول

Four blank leaves (ff. 108—111) separate these two parts, and ff. 129—131, which contain a note, are partly blank.

Dated A.H. 1181. Naskh.

No. CCVI.

Size $12\frac{1}{2} \times 7$. ff. 74. ll. 17.

شرح تصريف الزنجاني

Sharḥu Taṣrífī 'z-Zanjání.

A Commentary on the Arabic Grammar of 'Izzu 'd-Dín 'Abdu 'l-Wahbáb az-Zanjání (d. circa A.H. 655).

Author: Mas'úd ibn 'Umar at-Taftázání (d. A.H. 792). (Cf. Loth, Cat. Arab. MSS., p. 276.)

The present copy is slightly defective at beginning and end.

No date. 18th century. Naskh.

No. CCVII.

Size $13-13\frac{1}{2} \times 10$. ff. 47. ll. 5.

ملحة الاعراب

Mulḥatu 'l-I'ráb.

A Poetical Grammar, with an interlinear commentary.

Author: Abú Muḥammad al-Qásim ibn 'Alí ibn 'Uthmán al-Ḥarírī (d. A.H. 516). (See Cureton-Rieu, Brit. Mus. Cat. Arab. MSS., p. 240.)

Begins:

اقول من بعد افتتاح القول

Dated A.H. 1062. Naskh.

No. CCVIII.

Size $14\frac{1}{2} \times 8\frac{1}{2}$. ff. 231. ll. 15.

بحر الجواهر

Bahru 'l-Jawáhir.

A Medical Dictionary.

Author: Muḥammad ibn Yūsuf, the Physician, of Herát. (See Loth, Cat. Arab. MSS., p. 283.)

Composed in A.H. 933.

Begins:

وعليك الاعتماد في التميم بالكريم

Dated A.H. 1254. Neat nasta'liq.

No. CCIX.

Size $13 \times 8\frac{1}{2}$. ff. 120. ll. 15.

شرح موجز القانون

Sharḥu Mújizi 'l-Qánún.

A Commentary on the abridgment of Avicenna's *Qánún* by 'Alá'u 'd-Dín 'Alí Abu 'l-Ḥazm al-Qurashí.

Author: Burḥánu 'd-Dín Nafís ibn 'Iwaḍ Kirmání.

Completed in A.H. 841. (See Loth, Cat. Arab. MSS., p. 229, no. 735; Hájí Khalífa, vi, 251.)

Begins:

قال الشيخ الامام البحر الكامل علاء الدين على بن ابي العزم

Dated A.H. 1264. Neat nasta'liq.

No. CCX.

Size $13\frac{1}{2} \times 8$. ff. 47. ll. 13.

نزهة الحدائق

Nuzhatu 'l-Ḥadā'iq.

A treatise, in two *bábs* and a *khátima*, on a kind of astrolabe called طبق المناطق (*Ṭabaqu 'l-Manátiq*), and its use, to which is added an

account of another instrument known as لوح الاتصال (*Lawḥu 'l-Ittiṣālat*). (Cf. Ḥájí Khalífa, iv, 155.)

Author : Jamshíd ibn Mas'úd ibn Maḥmúd al-Káshí, known as Ghúyáth.
Composed in A.H. 818 (A.D. 1415-16).

Begins : الحمد لله الذى جعل اطباق السموات دائرة

Dated A.H. 1280. Nasta'liq.

HINDÚSTÁNÍ.

No. CCXI.

Size $20 \times 15\frac{1}{2}$. ff. 178. ll. 15.

تاریخ جهانکشای نادری

Ta'rikh-i-Jahán Kushá'í Nádirí.

A translation into Hindústání of Muḥammad Maḥdí's History of Nádir Sháh.

Begins :

حمد بیعد اور سپاس بیعد اوس شاهنشاه فرد و صد کو

Dated A.H. 1268. Rough nasta'liq.

No. CCXII.

Size $13\frac{1}{2} \times 8$. ff. 21. ll. 17.

Short tracts on Religious Duties and Observances.

Contents :—

f. 1a. Fragment in Persian.

f. 1b. Hindústání tract on religious observances, called چراغ الايمان (*Chirághu 'l-Ímán*).

f. 7a. Another Hindústání tract, entitled راحة المؤمنین (*Ráḥatu 'l-Mu'mínín*).

f. 19b. Fragment in Hindústání.

f. 20a. Fragment in Arabic and Persian.

Not dated. 18th century. Naskh.

ZOROASTRIANISM.

No. CCXIII.

Size 17—20 × 10—12½. ff. 54. ll. 13.

زراتشت نامه

Zarátusht-náma.

A translation into Persian verse of a life of Zoroaster, originally written in Pahlawí.

Author: Zartusht-i-Bahrám-i-Pazhdú. (Concerning authorship, consult Rieu, Cat. Pers. MSS., pp. 46-47.)

Begins :

سخن را بنام خدای جهان : آغاز در آشکار و نهان

Not dated. 18th century. Nasta'liq.

No. CCXIV.

Size 11½—12 × 6. ff. 21. ll. 13.

کتاب دادار بن دادهوخت

Kitáb-i-Dádár ibn Dádhlukht.

A pamphlet containing the questions put by certain Greek physicians who had been sent by the Emperor ابو الینوس to the court of King Shápúr, and the answers made thereto by Dádár son of Dádhlukht. Translated from the Pahlawí into Persian by Jahyád son of Mihrabán, and finally put into its present simpler form by the Múbadán-Múbad Abú Naṣr (MS. reads نصیر) son of Surúshyár. (See Rieu, Cat. Pers. MSS., p. 53.)

Begins :

این يك ذكرى است كه ويرا راسته خوانند دادار بن دادهوخت
موبدان موبد کرده است

Not dated. 19th century. Nasta'liq.

[NOTE.—My friend Dr. E. Denison Ross left London for Calcutta on October 17, 1901, to take up his appointment as Principal of the Muḥammadan Madrasa in the latter city, and I undertook to see this Catalogue through the press. Down to this point the work is entirely his, and I have only made such corrections in the proofs as appeared to me to be necessary, without modifying the arrangement in any way. The following 52 manuscripts Dr. Ross had not time to describe; they were sent to me at Cambridge early in the year 1902, and for the description of them which follows I am solely responsible. They include :—

- 18 Zoroastrian MSS., four of which are entirely, and others partly, written in the Avestic and Pahlawí characters.
- 28 Persian (or chiefly Persian) MSS.
- 4 Arabic (or chiefly Arabic) MSS.
- 2 Hindústání (or Urdú) MSS.

Many of these MSS. were copied from MSS. preserved in the Mullá Fírúz Library at Bombay and described in the Catalogue of that Library compiled by E. Rehatsek and published in 1873, which will be hereafter referred to simply as "Rehatsek." I begin with the Zoroastrian MSS., which appears to have been Dr. Ross's intention.—EDWARD G. BROWNE.]

No. CCXV.

Size 17×12. ff. 22. ll. 14-15.

جواب و سؤال چینی

Jawáb u Su'ál-i-Chíní.

Fifty-five questions and answers dealing with the history of Revelation from the first appearance of men on earth, and alleged to contain the replies of Zoroaster to interrogations addressed to him by his followers, and to have been discovered in China.

Begins :

بنام ایزد بخشاینده بخشایشگر مهربان،
این نسخه ایست از چین ظهور کرده از اوّل که خلقت انسان

شده تا بگرددش قمریّه همه از همه پیغمبره‌ها مرسل نامرسل همه
ثبت شده جواب سؤال پیغمبر زراتشت که ابراهیم خلیل الله
خوانند،

بندگان را دعوت میکرد و ایشان پنجاه پنج مسئله ایست که از
پیغمبر پرسیدند و جواب داد ابتدا در اینجا کردیم بعون ایزد،
سؤال اول این بود که مارا خبر ده از هفت و نه و ده دو و چهار
که اینها را نام چیست، پیغمبر جواب داد که آن

Not dated. Modern Persian nasta'liq.

No. CCXVI.

Size 26 × 13. ff. 12. ll. 21.

قصه سنجان

The well-known *Qiṣṣa-i-Sanjān*, or versified narrative of the emigration of the Zoroastrians from Persia and their settlement in India, composed in A.D. 1600 by Bahman son of Kayqubād. See Rieu, *Cat. Pers. MSS.*, p. 50; Ethé, *I. O. Pers. Cat.*, col. 1522-3, &c. The colophon states that this copy was made from a defective MS. belonging to the scribe Ghulām Muḥammad Panjābī, for Mr. Sorabjee Ashburner, and was completed on Šafar 4, A.H. 1281 (July 9, A.D. 1864).

Written in a coarse Indian nasta'liq.

No. CCXVII.

Size 26½ × 13. ff. 22 (1, 2a, and 22 blank). ll. 21.

زوره باستانی و خورش زراتشت

The *Zūra Bāstāni* of the Prophet Zoroaster, probably transcribed from the MS. in the Mullā Fīrūz Library described by Rehatsek at pp. 225-6 of his Catalogue.

Begins, after the Muḥammadan *Bismi'ullāh* :

بنام ایزد بخشایندۀ بخشایشگر مهربان، زوره باستانی (sic) و خورش
شت زرتشت، بنام یزدان جان بخش روزی رسان، چنین گوید آذر
پژوه که من از اسپهانم آن

The pretended author, a pupil of Buzurjmīhr, named Ádhar-puzhúh, relates that he was one day summoned before Anúshírwán, the Sásánian King, who bade him translate this "message of Ibráhīm-Zartusht" (Abraham-Zoroaster) "to the people of Írán" from the "Pársí-Pahlawí tongue" in which it was written into the ordinary language. This he did, and, after receiving a reward, was commanded to translate in like manner another book communicated to the King by the Dihqán Khudá-parast. He continues:

... همچنان کردم تا خدا مرا مزد دهد، ابراهم (sic) در آغاز
 نوشته بود که گیتی به بنیاد یکی و به نهاد دو و من ایدون گمانم
 کی چرخ ستاره نمونه هامون ایزد و یزدان و فرشته باشد و گوئد خاک
 و آب و باد و آتش نمونه هامون که بالائی چرخه و اسپهر(?) و پاینده
 و پدید آورنده تنها ازین چار گوهر درین هامون و یزدان در آن
 هامون مانند خورشید در میان ستاره بنده میگوید که ابراهیم
 نخست این زوره همسران هشتگانه را که پرایان کار و بر کار دارنده
 دوام نوشته و چگونگی گوینده و سالار دانش و مایه دانش را شمار
 نوشته و راه آموزش است آورده بود اما پادشاه بموشتن آن
 دستور نداد آن

Certain passages which are overlined apparently purport to be the original text, on which the remainder of the manuscript is a commentary. This treatise, which appears to be of an apocalyptic or pseudo-prophetic character, ends on f. 12a with the words, "and after a thousand and odd years the sovereignty shall again return to the sons of Gayúmarth"; and is followed by another treatise of a similar character, presumably that of the Dihqán Khudá-parast above mentioned.

Not dated, but probably copied about the same time (A.D. 1864) as the manuscript last described. Clear Indian ta'liq.

No. CCXVIII.

Size 16 × 11½. ff. 22. ll. 12.

نامه خورتاب رسا بر سه پرتو در علم فارسیان

A Zoroastrian Calender and Almanach, divided into three parts called *Partaw* ("Rays"), of which the *first* treats of the cycle of 33 years, the connection of each year with one of the Amshaspands, leap-years (*sál-há-yi*

rúz-afzâ), which comprise 366 instead of 365 years, and the like; the *second* (f. 7a) of the Zoroastrian months from Farwardín to Ispandármad; and the *third* (f. 15b) of the five *Gáh*s or Farwardígán. The first part contains (ff. 5a-6a) a table for finding the Naw-rúz, and the like, from A.Y. 1229-1262 (A.D. 1860-1893), with the comparative dates of the Greek, Muhammadan, and Jalálí eras, and (f. 6b) another table showing the cycles (of 33 years each) from A.Y. 1229-1460 (A.D. 1860-2091). Each of the 33 years in the cycle has its proper name, the first being called *Khúr-ágház*, the second *Akhtar-firúz*, the third *Jahán-gusháy*, and so on down to the thirty-third; which is called *Farrukhí-anjám*.

Begins, after the ordinary "*Bi-nám-i-Ízad*," &c., and the title given above:

پس از نیایش یکتا دادار و ستایش پاک پروردگار چنین گوید
این نیازمند بخشایش یزدانی سیاوخش پور اوردمزدیار ایرانی که
چون ماه و روزان و نوروز و مهرگان الخ

Author: Siyáwakhsh son of Úrmuzdyár-i-Írání.

Not dated, but quite modern. Coarse but legible ta'liq.

No. CCXIX.

Size $15\frac{1}{2} \times 12$. ff. 60 (ff. 1a, 8b, and 60 blank). ll. 16.

روایت و معنی اوستا و غیره

This manuscript, which is described as above on the title-page, contains the following Zoroastrian writings:—

داستان ماه یان دینی وه مازدیسنان

1. A poem (ff. 1b-8a) on the months of the Mazdayasnians, &c., written in the hexameter *hazaj* metre, and beginning:

بنام آنکه نامش بر زبانهاست ، کلید گنج و ضحش در بیانهاست ،

After the brief prologue, one couplet is devoted to each of the 29 days of the Zoroastrian month, from Vohuman (Bahman) to Anárám. The first of the 30 days of the month, Úrmazd, is apparently celebrated in the prologue. For a complete list of these days, see pp. 376-7 of E. G. Browne's *Year amongst the Persians* (London, A. & C. Black, 1893). This section of the poem is followed by another containing prayers of Rustam-i-Gushtásp (who appears to be the author), followed by exhortations, then an account of the Creation and the revolt of Abriman, then praises of Vohumano (Bahman) the Amshaspand and reprobation of his

opponent Akúman Dív, followed by similar celebrations of the other Amshaspands and their respective antagonists amongst the demons. Then follow accounts of the Creation and Resurrection, and lastly a *Khátima*, or conclusion, which ends with the following lines giving the date of composition of the poem as A.Y. 1065 :

سنة بد بر هزار و شصت با پنج، ز یزجردی فرا آوردم این گنج،
به تشر روز ماه فرودین بود، که نظم ماهیان از سر بیفزود،
درود بیشمار و یاد بسیار، ز ما بر موبدان و هر نکوکار،

احکام جاماسب نامه

2. The *Ahkám-i-Jámásp-náma* (ff. 9a-21a), an account in prose of an imaginary conversation between King Gushtásp and the sage Jámásp, in which the latter tells the former about the past and future of the Zoroastrian faith and the Persian Empire, and other similar matters. See Ethé, *Cat. Bod. Pers. MSS.*, col. 1115, no. 4, and Rehatsek, p. 177.

Begins :

روزی شاه گشتاسپ بر فراز تخت کیانی نشسته آن

علمای اسلام

3. An account of the replies given by the Múbadán-Múbad, or High Priest of the Zoroastrians, in the fourth century of the Híjra ("after three hundred and odd of the era of Yazdijird"), to a series of questions regarding religion advanced to him by Muḥammadan doctors, or '*Ulamá-i-Islám*, after whom this tract is named. See Geiger and Kuhn's *Grundriss d. Írán. Philologie*, vol. ii, part i, p. 123; Olshausen and Mohl's *Fragments relatifs à la religion de Zoroastre* (Paris, 1829), pp. 1-10.

Begins abruptly :

در عهد دین اسلام بعد از شپصد (sic) و اند یزدجردی علمای
اسلام از دین آگاهی یافتند آن

This treatise begins on f. 21a, and appears to end on f. 46a. It contains a number of Avestic formulæ, written in the Persian character and accompanied by Persian translations, and concludes with an account of the 21 Nasks (see p. 18 of the volume of the *Grundriss* above cited).

قاعده دیگر از برای برش نوم

4. Rules for the performance of the Barshnóm ceremony, the construction of the Dakhma, &c. (ff. 46a-51b), concluding with a diagram

of the Baršnômghâh, and a colophon which gives the date of transcription as A.H. 1261 (A.D. 1845), and the scribe's name as Siyâwakhsh-i-Úrmazdyâr. The pedigree of his family (طایفه صرفه کار) for some seventeen generations is placed immediately over the colophon.

5. A series of questions and rules concerning purifications and other religious observances, without title or preface (ff. 53a-59b), beginning:

اینکه خورشنی که کوژه یا موش یا گربه دهن بر آن شاید که
خورند یا نه،

Dated (on f. 51a) Šafar 10, A.H. 1261 (Feb. 18, 1845). Clear ta'liq.

No. CCXX.

Size $15\frac{1}{2}$ — $17\frac{1}{2}$ × $11\frac{1}{2}$ —13. ff. 56 (ff. 1a, 25a, 27a, 33b, 38, 54 and 56b, blank). ll. 14—16.

اختیارات و غیره

This manuscript contains:—

1. A treatise in Persian, comprising 82 chapters and a *Khâtima* (or conclusion), followed by a Table of Ascendants (جدول طالع) for the chief cities of Persia and Turkey, on the auspicious moments for performing a great variety of actions (ff. 1b-24b), beginning:

سپاس و ستایش خداوند تعالی را و درود وافر و تحیات متکثره
بر پیغمبر پاک و بر خاندان عترت او باد الخ

This professes to be a compilation, by Šafi b. Muḥammad al-Lāhijī al-Jīlī the astronomer, from the works of Abu 'l-Ḥasan Gūshyār al-Jīlī, the sage Wālīs (والیس حکیم), 'Umar-i-Farrukhān, Ṭabarī, Muḥammad Ayyúb, Abū Rayḥān [al-Bīrūnī], and other men of learning.

2. A treatise on the Astrolabe (ff. 27b-28b), followed by astronomical and astrological tables, showing the days which are fortunate or unfortunate for different purposes (ff. 28a-33a).

Begins:

نام آلات اسطرلاب عنکیبوت آنست که بر روی اسطرلاب باشد
و شبکه نیز خوانند الخ

3. A poem on the signification of tinglings or twitchings (جستن) of different parts of the body (ff. 34a-37b), beginning :

حکمارا ز قول ذو القرنین ،
آن کزو داشت کار حکمت زین (دین . MS.)

4. Avestic formulæ for different occasions and emergencies (ff. 39a-53b), written in red in the Persian character, with Persian glosses and explanations, transcribed (f. 39b) by the same Siyáwakhsh-i-Urmuzdyár who copied the last manuscript, apparently (f. 40a) in A.H. 1251 (A.D. 1835-6). From f. 45b onwards many of these formulæ are given in the proper Avestic character.

5. Incantations and charms in Persian (ff. 55a-56a).

Copied in A.D. 1835-6. Fair ta'líq, with rubrications.

No. CCXXI.

Size $10\frac{1}{2}$ — $11\frac{1}{2}$ × 6— $7\frac{1}{2}$. ff. 126 (ff. 55a and 126b blank).

Zoroastrian Prayer-book.

A collection of liturgical pieces of the kinds known as Niyáyish, Yasht, Gáh, Patêt, and Afrínagán, mostly in the Avestic language, but entirely written in the Persian character, beginning as follows with the *Khurshíd Niyáyish* :

مَسَّ وَه فِیروزگر باد مینوی خورشید امرک راهومند خروهمند
ارونداسف آله

This is followed by the *Míhr Niyáyish* (f. 5a), the *Máh Niyáyish* (f. 7b), the *Úrmazd Yasht* (f. 10b), the *Urdi-Bihisht Yasht* (f. 18a), &c.

The second part of the volume (f. 55b) begins with a colophon, stating that the manuscript was transcribed by Iskandar, son of Mullá Gushtásp, son of Bahman, son of Farámur, &c., in A.H. 1243 (Rabí' I 26 = Oct. 17, 1827, is the actual date mentioned) for the already mentioned Siyáwakhsh-i-Urmazdyár. The scribe adds in the margin the following violent curse on anyone who shall injure his writing :

هر که خط مرا خراب کند ، آتش دوزخش کباب کند ،

Then follows the *Bahman Yasht* (to f. 68b), which is succeeded by sundry Patêts and Afrínagáns, these being for the most part in the so-called "Pársí" dialect of Persian. Ff. 119b-126a contain a poem beginning :

خدایا بزرگی ترا خود سزاست ، که بر هر دو گیتیت فرمان رواست ،

Copied in A.D. 1827. Poor but legible Persian ta'líq.

No. CCXXII.

Size $14\frac{1}{2} \times 9\frac{1}{2}$. ff. 138 (ff. 104b—106a blank). ll. 12.

Miscellaneous Zoroastrian Tracts.

The chief contents of this volume are as follows:—

1. A history of the Ancient Kings of Persia, from Gayúmarth down to the Arab Conquest, beginning quite abruptly (ff. 1b—15a).

2. Continuous with the last, of which, apparently, it forms part. An account of the following eight philosophers: Pythagoras, Jámásp, Hippocrates, Socrates, Plato, Aristotle, Ptolemy, and Abúzurjmíhr (ff. 15a—19a).

3. *Ikhthiyárát*, on the choice of auspicious days for various undertakings (ff. 19a—27b).

4. Explanations of a number of “Pahlawí” (in most cases merely archaic Persian) words, arranged alphabetically (ff. 27b—36b).

5. A treatise, consisting very largely of citations (in Persian) from the Bundahishn, on God, the Creation, the Amshaspands, the 21 Nasks, and sundry prayers and formulæ in common use amongst the Zoroastrians (ff. 36b—53a).

6. A Persian rendering of the Pahlawí *Vijikard-i-Díník* (وَجَرَكُردِ دینی), concerning which see Dr. West's article on Pahlawí Literature in vol. ii of Geiger and Kuhn's *Grundriss*, pp. 89-90 (ff. 53b—81b).

7. The Counsels (*andarz*) of Áturpádh-i-Máraspandán (آدرَبادِ مهرسپندتمان), in Persian. See West's article in the *Grundriss* already cited, p. 114, § 80 (ff. 81b—85a).

8. Instruction on certain points of Zoroastrian faith and practice (ff. 85a—104a), including an account of the Zoroastrian calendar and its origin, apparently ascribed to the same Áturpádh, since it begins abruptly:

اندر دین گوید اینچ از دین پیدا که هر شب اهریم بدیوان
گوید که اله

9. The “Zend and Pázend” (in the Persian character) of the *Yathá ahá vairyo*, and other Zoroastrian prayers and formulæ (ff. 106b—135a).

10. Glossary of “Zend” (really Pársí or archaic Persian) words (ff. 135b—138b).

Not dated. Clear, large, modern ta'líq.

No. CCXXIII.

Size $16 \times 9\frac{1}{2}$. ff. 351 (ff. 14 and 143b blank). ll. 15.**Khurda Avesta, with Persian translation.**

This volume, which bears the above title, with its Pahlawí and Persian equivalents, on the cover, comprises a large selection of Zoroastrian prayers, doxologies, and other religious formulæ, written for the most part in the proper Avestic character, with Persian translations and running commentaries. It begins with the *Ashem vohû* and *Yathâ ahû vairiô* formulæ, followed by the *Kushti-nirang*, the *Wâj-i-ša'am khurdan* (grace before meat), &c. (ff. 1-16a). Then follow the *Khurshid-niyâyish*, *Mihr-niyâyish*, *Mâh-niyâyish*, &c. (ff. 16a-48b); the *Hâvan-gâh*, *Rapithran-gâh*, &c. (ff. 48b-68b); the *Hürmazd Yasht*, *Urdi-bihisht Yasht*, &c. (ff. 69a-114b); various *Patêts*, *Nirangs*, *Âfrinagâns*, including the *Îranî-Patêt* (ff. 200a-217a), in 20 clauses called *karda*, the Marriage Service (ff. 217a-224a: نکاح پهلوی با معنی), the *Khud-Patêt* (ff. 224a-233a), in 31 clauses; and finally the *Sîrûza-i-khurda* (ff. 330b-342a), an account of the 21 Nasks (ff. 342a-344b), and a few short prayers in "Pâzend," with translations and explanations in Persian.

The manuscript is incomplete at the end, and breaks off abruptly in the middle of a section, which begins at the top of f. 351b, and treats of the number of *Yathâ ahû vairiôs* which should be recited for each "Avesta":

در باب آنکه هر اوستای چند یتا اهی وریو باید عرض اش
بخوانند،

Not dated, but quite modern. The Avestic writing is very clear and well-formed, and the Persian a large, clear ta'liq, with rubrications.

No. CCXXIV.

Size $15\frac{1}{2} \times 13$. ff. 18. ll. 17.**فرهنگ لغات کتاب مستطاب دساتیر**

A Dictionary of the rare words occurring in the *Dasâtir*. See Rehatsek, pp. 53-54, nos. 25 and 26. The words contained in this volume are, apparently, taken solely from the translation and commentary of this egregious forgery, and not from the so-called "heavenly language" in which the text professes to be composed. Both were published by Mullâ Fîrûz b. Kâ'ûs at Bombay in 1818 (and again in 1848 and 1888), with an English translation. Though Sir William Jones,

speaking in 1789, entertained the greatest expectations of this work (which he had not then seen), its pretensions were examined and utterly destroyed by S. de Sacy in the *Journal des Savants* for Jan.-Feb. 1821 (pp. 16-31 and 67-79); by H. E. G. Paulus, in vol. i of the *Heidelberger Jahrbücher der Litteratur* (1823); and by Erskine, in vol. ii of the *Transactions of the Bombay Literary Society*. The text is mere gibberish, but the translation and commentary are written in an archaic Persian, entirely devoid of Arabic words.

Begins abruptly, after the usual *Bi-nām-i-Īzād*, &c., and the title given above:

باب الف ممدوده، آف، بسکون بای ابجد نام یکی از عناصر
الن

Ends on f. 18a, with a long and highly laudatory colophon, which gives the scribe's name as the already mentioned Siyāwakhsh-i-Ūrmazd-yār, and the date of transcription as A.H. 1260 (= A.D. 1844). The words explained are written in red, and the whole is in a clumsy but legible ta'liq.

No. CCXXV.

Size $14\frac{1}{2} \times 8\frac{1}{2}$. ff. 32. ll. 13.

رساله قواعد شناختن حروف پهلوی

This manuscript bears on the cover the above title in Persian, and in English the following: "Pehlvi Dictionary, with Persian definitions and commentary." It is, in fact, only a fragment, comprising part of the chapter dealing with Pahlawi words beginning with *a*, *ā*, &c. (باب الف). At the head stands the Pahlawī formula, *Pavan shem-i Dātar Awharmaid Shapīr*; then, in red ink, باب الف; after which the glossary begins with the word *Awharmaid* (in the proper Pahlawī character), followed, first by the so-called Pāzend equivalent *Anhōmā* (in the Avestic character), which is now known to be a mere misreading of *Awharmaid*, and next by the Persian equivalent اورمزد. The same plan prevails throughout, the Pahlawī words (written in red) being immediately followed by their "Pāzend" equivalents (written in black), and these in turn by the Persian explanations, which are often of some length.

The text ends abruptly at the bottom of f. 32b, in the middle of a sentence explaining the word *āpgīnak*.

Not dated, but modern. The Pahlawī and Avestic characters are well and clearly written, and the Persian is a neat ta'liq.

No. CCXXVI.

Size $13\frac{1}{2}$ — $14 \times 7\frac{1}{2}$. ff. 56. ll. 12.

لغت پهلوی با معنی فارسی،

Another Pahlawí-Persian Vocabulary, arranged according to subjects and parts of speech, in a manner very similar to the so-called "Sásanian Farhang," published by Haug (Bombay, 1870) under the title of *An Old Pahlavi-Pazand Glossary* (pp. 1-24). See Friedrich Müller's *Bemerkungen* in vol. vi of the *Vienna Oriental Journal*, pp. 76-86. The Pahlawí words are arranged in four lines to each page; under each stands the transliteration in Persian characters of its traditional pronunciation, and under this again the Persian equivalent, the two last written in red.

Begins: "MAZDA—*Moná—Khudá*: YAZTÂN—*Jítan—Yazd*: AWHAR—MAZD—*Anhómá—Ūrmazd*," &c.

The glossary ends on f. 49a, and is followed by the detached forms of the Pahlawí letters (ff. 49b-50a), lists of months, days, Zodiacal signs, &c., with their Persian equivalents (ff. 50a-55a), and a colophon, entirely in Pahlawí, beginning in the usual way: *Faryaft pavan shum, shádáh ú rámeshn*, &c. The scribe's name appears to be Rustam, son of Dastôbar (i.e. *Dastúr*) Kaykubádh, son of the Dastôbarâni-Dastôbar (or Chief Dastúr) Ká'ús.

The manuscript appears quite modern, but I have not succeeded in deciphering any date from the Pahlawí colophon. The writing is clear, both in Pahlawí and Persian, but the latter is not graceful.

No. CCXXVII.

Size $26\frac{1}{2} \times 14\frac{1}{2}$. ff. 14 (ff. 10b-14b blank). ll. 24.

لغت پهلوی با معنی فارسی

Another Pahlawí Vocabulary, arranged according to subjects, like the last. The Pahlawí words occupy 8 lines of each page; under each stands its Persian equivalent, and the Gujarátí equivalents have been added in pencil in another line. The Vocabulary appears to be incomplete, as it breaks off abruptly, without any conclusion or colophon.

Not dated, but quite modern. Writing legible, but ungraceful.

No. CCXXVIII.

Size $20\frac{1}{2} \times 13$. ff. 33. ll. 17.

روایت پهلوی

A Pahlawí book bearing the above title on the cover in Persian, and in English "Traditions of Zartusht in Pehlvi." It appears to be only a fragment, as it begins abruptly, and the leaves are numbered (in a mixture of Pahlawí and Persian numbers and words) from 38 to 62, 62 *bis*, and so on to 67, which is followed by two leaves (now ff. 32 and 33) numbered 8 and 13.

Not dated. The Pahlawí hand is large, clear, and as legible as is in the nature of the script.

No. CCXXIX.

Size $24 \times 13\frac{1}{2}$. ff. 33. ll. 15.

The Vispered with Pahlawí Translation.

From a Persian note on f. 1a it appears that this very carefully and beautifully written copy of the Vispered, with its Pahlawí translation, was copied for the Persian Zoroastrian (ایرانی) Siyáwakhsh-i-Hurmuzdyár (who has already been mentioned as the copyist of several previous volumes) by the Dastúr Iraj-jí Sohráb-jí, who describes himself as the "faithful disciple" (شاگرد وفادار) of the above-mentioned Siyáwakhsh, in the month of Murdád, A.Y. 1229.

Begins, after the Pázend "*Pa-nám-i-Yazdán*" and the corresponding Pahlawí formula, with Vispered i: *Nivaidhayemi hañkárayemi ratvô mainyûanâm ratvô gaithyanâm*, &c., and ends with the Pahlawí translation of the passage in Vispered xxiv, which concludes with the word *hvarestanâm-ča*.

No. CCXXX.

Size $30\frac{1}{2} \times 18$. ff. 272 (ff. 1 and some at end missing). ll. 21.

The Vendidad Sâde.

A nearly complete copy of the Vendidad Sâde, beginning at the top of f. 2a with the words *Yathâ ahû vairiô zaotâ frâ mê mrîtêê* (p. 1, § 3 of Brockhaus's edition of 1850), and ending at the bottom of f. 272b

with the words *fravaránē . . . dātái hača dātái* (Brockhaus, p. 209, § 550). One leaf is missing at the beginning and several at the end of the MS., and some of the leaves (each of which is numbered in Persian writing) are misplaced, so that they now stand as follows : ff. 2, 9, 3-8, 10-150, 154, 151-153, 155, 156, 158, 159, 160, 157, 161-196, 196 *bis*, 197, 198 (really 197, 198, 199, for there is no lacuna in the text), 200-272. There are illustrations and figures in colours on ff. 23*a* (beginning of Haoma Yasht, 31*b* (Vispered iii), 64*a* (Yasna xi), 90*a* (Vend. v), 112*a* (Vend. vii), 151*b* (Vend. ix), 202*b* (Vend. xv), and 227*a* (Vend. xix).

The volume is divided in the middle at f. 151*a* (just before Vend. ix) by a Persian colophon in verse (*mutaqárib* metre) of 43+1 couplets, beginning:—

شندارمده ماه در دی بهر، نوشته شد این دفترای خوب چهر،
 ز تاریخ فوت ملک یزد کرد، که پا کرد در دامن خویش کرد،
 سنده د هزار و ده و پنج و یک، بگیتی که بگذشته دور فلک،
 که در یزد این نسخه مرقوم گشت، ز بهر چنان مرد نیکو سرشت،

From the particulars given in this poem we learn that the manuscript was transcribed at Yazd in Persia in A.Y. 1016 (A.D. 1647), for a Zoroastrian of Kirmán named Marzubán, son of Šandal, son of Khusraw, by Mihrabán, son of Anúshírwán, son of Bahrámsháh.

Writing clear and good. Dated A.H. 1647. Leaves a good deal damaged in some places.

No. CCXXXI.

Size 25 × 13½. ff. 300 (ff. 12*a*, 15*b*—18*b*, 28*b*, 52*b*—56*b*, and 298*b*—300*b* blank). ll. 12.

Vendidād with Pahlawí and Persian Glosses.

A quite modern copy of the Vendidād, lacking the end of Fargard ii, Fargards iii-vii, the beginning of viii, and the whole of xii, with running translation and commentary in Pahlawí, and interlinear glosses and translations, with occasional summaries and observations, in Persian.

Not dated. All three characters are plainly written. The Persian is a rather coarse Indian ta'liq, and appears inferior to the other two.

MULLÁ FÍRÚZ TRANSCRIPTS.

PERSIAN: SHÍ'A THEOLOGY.

No. CCXXXII.

Size 26 × 13. ff. 166 (ff. 143b—145a blank). ll. 21.

(Copy of *Rehatsek*, pp. 191-2, No. 30.)

تذكرة الأئمة لمحمد باقر المجلسي،

1. The *Tadhkiratu 'l-A'imma*, or "Memoir of the Imáms" (ff. 1b-143a), of the celebrated Shí'ite theologian Muḥammad Báqir b. Muḥammad Taqí *Maylisí* (d. A.H. 1110=A.D. 1698-9). See Rieu's *Persian Supplement*, no. 44, p. 30, and *Rehatsek*, pp. 191-2. A very incorrect text, written in a large, slovenly Indian ta'líq, on blue paper, with rubrications, and dated Šafar 1, A.H. 1281 (=July 6, A.D. 1864). The original, as we learn from *Rehatsek*, was dated A.H. 1264 (A.D. 1848).

2. The *Riyádu 'sh-Shuhadá*, or "Gardens of the Martyrs" (ff. 145b-166b), an account of the rebellion of Mukhtár, the Avenger of the Martyrs of Kerbelá, in Persian, by an author whose name does not appear. It begins:

الحمد لله الذي ابلى أوليآءه باليمن والمصائب آنّ

and is divided into 4 sections (*faṣl*) as follows:

فصل اوّل (f. 148a)، در ذكر نسب مختار و بعضی از اخبار كه در شأن او وارد شده،

فصل دویم (f. 151a)، در ذكر خروج سلیمان [بن] صرد خزاعی و یاران او و كشته شدن ایشان،

فصل سیم (f. 155b)، در کیفیت خروج مختار،

فصل چهارم (f. 160a)، در كشته شدن عبد الله بن زیاد علیه اللعنة و سائر مروانیان،

Written in the same hand as the last, and finished 9 days later (Šafar 10, A.H. 1281=July 15, A.D. 1864).

PERSIAN : LAW.

No. CCXXXIII.

Size $26 \times 13\frac{1}{2}$. ff. 328. ll. 21.(Copy of *Rehatsek*, pp. 208-9, No. 68.)

كشف الحقايق ترجمة كنز الدقايق،

The *Kashfu'l-Haqā'iq*, a Persian translation by Karīm b. Naṣīr al-Hāfiẓ al-Yamīn al-Hanafī of the *Kanzu'd-Daqā'iq*, a well known manual of Hanafite Law by Shaykh Abu'l-Barakāt 'Abdū'llāh b. Aḥmad, commonly called Hāfiẓu'd-Dīn an-Nasafī (d. A.H. 710=A.D. 1310-11). Concerning the original, see the British Museum *Arabic Catalogue*, pp. 119, 407, and the *Arabic Supplement*, nos. 288-9, pp. 187-8. This translation is much rarer than that of Naṣru'llāh b. Muḥammad Kirmānī, concerning whom see Ethé's I. O. Pers. Cat., coll. 1386-1390.

Begins :

الحمد لله الذى اطلع منى سماء العلى شمس العلماء الخ

Clear, but illiterate, Indian ta'liq. Dated 9th of Rajab, A.H. 1281 (Dec. 8, A.D. 1864).

PERSIAN : ŠUFĪISM.

No. CCXXXIV.

Size 24×12 . ff. 52. ll. 21.(Copy of *Rehatsek*, p. 213, No. 83.)

نزهة الارواح امير حسيني

The *Nuzhatu'l-Arwāh* of Amīr Ḥusaynī (d. A.H. 718=A.D. 1318-1319). See Rieu's Brit. Mus. Cat. Pers. MSS., p. 40. This copy begins, like the MS. described by Rieu :

بتوفيقش چو (خو) روشن ديدم آواز،

but an alternative beginning, taken from another MS., is inscribed in a minute hand at the top of the page.

Clear but coarse ta'liq, with some marginal notes in a fine and much more literate shikasta. Scribe: Munshī Aḥmad Ḥusayn. Dated 28th Šafar, A.H. 1281 (=August 2, A.D. 1864).

No. CCXXXV.

Size $22\frac{1}{2} \times 12\frac{1}{2}$. ff. 21. ll. 17.

جام جهان نما

A Šufī treatise entitled *Jām-i-Jahān-numā*, identical with that described by Rieu, Brit. Mus. Cat. Pers. MSS., p. 866, v, and beginning in the same way:

حمد بی حد و شکر بی عدّ سزائی (sic) ذاتی را که آن

It is divided into two parts, called *Dā'ira* ("Circles"), each of which contains two "Arcs" (*Qaws*), divided from each other by a "Barrier" (*Barzakh*).

Not dated. Large, coarse Indian ta'liq.

No. CCXXXVI.

Size $26 \times 13\frac{1}{2}$. ff. 25. ll. 21.

صحیفه محامد دوائر الوجود

A Šufī treatise on the Degrees of Existence, by Maḥmūd al-Ḥusayn al-Bukhārī al-Qādirī, beginning:

حمد مر واجب الوجودی را که در مراتب تمنع الوجود معلومات
ممکن الوجود را منظورات جائز الوجود گردانید آن

It is divided into 17 sections called *Dawr* ("Cycles"), which are fully enumerated on ff. 1b-2a.

Written in the same coarse ta'liq as the last, and, like it, not dated; but presumably transcribed in or a little before the year A.D. 1864.

No. CCXXXVII.

Size 24×14 . ff. 96. ll. 21.

(? Copy of *Rehatsek*, pp. 199—201, No. 48.)

مجموعه رسائل اهل تصوف

A collection of Šufī Tracts, comprising:

1. A treatise on Physiognomy (*'ilm-i-firāsāt*), said to be abridged from a larger work by Fakhrū 'd-Dīn Rāzī (ff. 1b-8a).

2. A treatise on Music (ff. 8b-18a), based on the tract on that subject contained in the Encyclopædia of the *Ikhwānu 's-Ṣafā*; followed by two couplets from the *Mathnawī* and one from some other poem. Dated Rajab 12, A.H. 1280 (=Dec. 23, A.D. 1863).

3. A collection of Ṣūfī quatrains, with prose commentary (ff. 18b-42b), beginning :

حمداً لِّلَّهِ هُوَ لِلْحَمْدِ حَقِيقُ ،
در بحر نوالش همه ذرات غریق ،
نا کرده ز محض فضل توفیق رفیق ،
نسپرده طریق شکر او هیچ فریق ،

This is dated Rajab 19, A.H. 1280 (=Dec. 30, A.D. 1863), and is followed on f. 43a by explanations of some 16 Ṣūfī terms.

4. Another collection of Ṣūfī quatrains with commentaries (ff. 43b-70a), similar to the last, and dedicated to the Ottoman Sultān, Bāyazīd "Yildirim" ("the Thunderbolt," reigned A.D. 1389-1402), beginning :

حمداً لِّلَّهِ عَنِ الْخَلْقِ الْإِلَهِ ،
لا معبود سواه بل لیس سواه ،
ذرات دو کون را ز آسیب عدم ،
غیر از حرم حرمت او نیست پناه ،

This is dated Sha'bān 1, A.H. 1280 (=Jan. 11, A.D. 1894).

5. A short treatise (ff. 70b-74b) on the Degrees of Being, &c., beginning :

حقایق ممکنات صور معلومیۀ ذاتست متلبۀ بالشعون
و الصفات الخ

6. A collection of some thirty letters on points of Ṣūfī doctrine, addressed by 'Abdu'llāh Quṭb b. Muḥyī to various friends or disciples (ff. 75a-96b). The colophon is dated the middle of Sha'lān, A.H. 1280 (=Jan. 25, A.D. 1864).

Written in A.D. 1863-4 in the same handwriting as the last.

PERSIAN: LOCAL HISTORIES.

No. CCXXXVIII.

Size 26×13 . ff. 184. ll. 21.(Copy of *Rehatsek*, pp. 69—71, No. 5.)

تحفة العالم

The *Tuhfatu 'l-'Alam*, a well-known History of the City of Shushtar (lithographed at Bombay, A.D. 1847), by Sayyid 'Abdu 'l-Latíf b. Abí Tálíb an-Núrí ash-Shushtarí, who composed it in A.H. 1215-16 (A.D. 1800-1801). See Rieu, Cat. Pers. MSS., pp. 383-4, and his Supplement, p. 56, no. 84, ii.

Not dated, but written by the same scribe and in the same hand as the last, and about the same time.

No. CCXXXIX.

Size $25\frac{1}{2} \times 13\frac{1}{2}$. ff. 117. ll. 21.(Copy of *Rehatsek*, pp. 71-2, No. 7.)

تاریخ سند

A History of Sind, from its first conquest by the Arabs down to the reign of Akbar (A.H. 999 = A.D. 1590-91), by Muḥammad Ma'súm (poetically named Námí) b. Sayyid Šafá'í al-Husaynī at-Tirmidhī of Bhakar in Sind, who died about A.H. 1015 (A.D. 1606-7). See Rieu, Cat. Pers. MSS., pp. 291-2.

Not dated, but written about A.D. 1864. Scribe: Shaykh Ghulám Muḥammad Awrangábádí.

No. CCXL.

Size 24×13 . ff. 48 (ff. 1a, 46b—48b blank). ll. 21.(Copy of *Rehatsek*, p. 218, No. 11.)

1. *Ábádí-i-Dihlí* (ff. 1b-26b), the work described by Rieu at p. 858 of his Cat. Pers. MSS. under the title of *Risála-i-Súlár Jang*; a description of Dihlí, especially its edifices, shrines, pleasure-grounds, saints, poets, doctors, dancers and minstrels, composed about A.H. 1150

(A.D. 1737-8), by the Nawwáb Dargáh-qulí Khán Bahádur Sálár Jang Mu'tamanu 'd Dawla.

Dated Dhu 'l-Qa'da 23, A.H. 1280 (March 5, A.D. 1864).

2. The *Tadhkiratu 'l-Ahwál*, or Memoirs, of Shaykh 'Alí Ḥazín (Muḥammad 'Alí b. Abí Tálíb al-Jílání), written at Dihlí at the end of A.H. 1154 (February, A.D. 1742), in his fifty-third year (ff. 27a-45b). See Rieu, Cat. Pers. MSS., p. 381. This work was published with an English translation by F. C. Belfour (London, 1830-1).

The colophon, written in a very large ta'líq, occupies f. 46a, and gives the scribe's name as Ghulám Muḥammad Awrangábádí, poetically named 'Irfán, and the date of completion as the end of Dhu 'l-Qa'da, A.H. 1280 (May 7, A.D. 1864). The writing is a clear ta'líq, but errors and misreadings abound.

PERSIAN: PHILOSOPHY.

No. CCXLI.

Size 24×13. ff. 13. ll. 21.

رسالة ماهية النفس

The shorter Persian version of the *Kitábu 'l-Ma'ád* of Shaykh Abú 'Alí b. Síná (Avicenna) described by Rieu, Cat. Pers. MSS. p. 439, vi, divided into sixteen sections (*faṣl*), beginning:

الحمد لله الخ... این رساله ایست که شیخ رئیس ابو علی الحسین
بن عبد الله بن سینا قدس سره تصنیف کرده است الخ

Either the substance or the titles of the chapters are wrongly arranged, for they here stand in this order: 1, 2, 3, 4, 5, 6, 7, 6 (for 8), 9, 10, 15, 12, 13, 14, 16. Possibly 6 should be 8; 15, 11; and the heading of 15 has been omitted by mistake.

Copied by Muḥammad 'Abdu'r-Razzáq, and concluded on Shawwál 26, A.H. 1280 (April 3, A.D. 1864).

No. CCXLII.

Size 26½×12. ff. 37. ll. 21.

(Copied from *Rehatsek*, p. 199, No. 46.)

رسالة مبدأ و معاد

Risála-i-Mabda' wa Ma'ád, an anonymous treatise on Ontology, divided into four chapters (not three, as *Rehatsek* says), each of which

is subdivided into many sections, and beginning, after the customary doxology:

بدانکه این نامه نامه ایست از ما به برادرانی که ایشانرا
انسانیت رنجه دارد آنگ

Ch. I enumerates generally the different kinds of Knowledge, and is divided into 5 sections (ff. 2a-3a).

Ch. II treats of Knowledge of Self, and contains 11 sections (ff. 3b-15b).

Ch. III treats of Knowledge of the Beginning or Origin, and contains 10 sections (ff. 15b-26b).

Ch. IV treats of Knowledge of the End or Return, and contains 10 sections (ff. 26b-37a), of which, however, only 9 appear in the text.

Dated Safar 14, A.H. 1281 (July 19, A.D. 1864). Scribe: Ghulám Muḥammad Panjábí. Written in coarse but legible Indian ta'liq. Numerous marginal notes. Considerable lacunæ on ff. 23b-27a.

No. CCXLIII.

Size 26 × 13. ff. 247. ll. 21.

(Copied from *Rehatsek*, pp. 120-21, No. 13.)

گوهر مراد

The *Gauhar-i-Murád*, a well-known treatise on the '*Ilm-i-Kalám*, or Scholastic Theology, by 'Abdu 'r-Razzáq b. 'Alí b. al-Ḥusayn al-Láhiǧí, who flourished in the reign of Sháh 'Abbás II the Ṣafawí (A.H. 1052-1077=A.D. 1642-1666). See Rieu, *Cat. Pers. MSS.*, p. 32. The work has been published at Bombay, A.H. 1301 (A.D. 1884), by Mírzá Muḥammad Shírází, in a lithographed edition containing pp. 263.

Dated Rajab 9, A.H. 1281 (Dec. 8, A.D. 1864). Scribe: Ghulám Muḥammad Panjábí. Large, coarse, and ill-formed but legible ta'liq.

No. CCXLIV.

Size 26 × 15. ff. 26 (ff. 1, 2, and 26b blank). ll. 21.

(Copied from *Rehatsek*, p. 122, No. 16.)

مرآة المحققين و غيره

A volume containing the four following treatises:—

1. *Mirátu'l-Muḥaqqiqín*, or "Mirror of Searchers after Truth" (ff.

3b-13a), a treatise on Psychology and Natural Philosophy. A copy of this work is described by Pertsch, Gotha Cat. Pers. MSS. (Vienna, 1859), pp. 17-18. See also Pertsch's Berlin Cat. Pers. MSS., pp. 21-2. The author's name is unknown.

Begins :

الحمد لله . . . اما بعد، بدان اعزّك الله في الدارين كه اين
مختصر كتابيست در بيان معرفت نفس و علم خداشناسي آن

2. *Risāla dar Afāq ū Anfus*, an anonymous treatise on "Horizons and Souls," i.e. on the Physical and Spiritual Worlds (ff. 13a-18b), beginning :

اين رساله ايست در آفاق و انفس اميد كه بنظر هوشمندان
علوم اينفنون برسد آن

3. *Lama'at-i-Qutbshāhī*, a treatise on Meteorology (ff. 18b-21b), by Muḥammad Taqī b. Ḥusayn b. Jamālu 'd-Dīn Māzandarānī, dealing with prognostications of rain, snow, clouds of various hues, solar and lunar eclipses, and the like, and beginning :—

زيباترين زيمي كه در عنوان صعيقه گنجد آن

4. *Risāla dar taḥqīq-i-Nafs-i-Nāṭīqa-i-Insānī* (ff. 21b-25b), a treatise on Human Reason, beginning :

اما بعد، كلام سيد الانام عليه الصلوة و السّلام كه يا على اذا
تقرّب الناس الى خالقهم بانواع العمل والبرّ تقرّب انت بانواع العلم
والسرّ حتّى تستبقيهم دليليست قاطع و برهانيست ساطع بدانكه الخ

Fifteen different opinions of diverse sects and schools of thought are briefly exposed. A gloss (*hāshiyā*) on the three schools into which the disciples of Plato divided (referring to p. 38=f. 21b) is added at the end (ff. 25b-26a).

Copied by Muḥammad 'Alī, and finished on Dhu 'l-Qa'da 28, A.H. 1280 (March 5, A.D. 1864). Large, coarse Indian ta'liq.

PERSIAN : OCCULT SCIENCE.

No. CCXLV.

Size $15\frac{1}{2} \times 11\frac{1}{2}$. ff. 37. ll. 16.

Fragment of a Treatise on Divination and Necromancy.

Part of a curious treatise on Magic, Charms, Alchemy, and the like, imperfect at both beginning and end, containing many magical figures

and tables of divination, &c., and some words and glosses in the Avestic character. The following note is written in the corner of what is now f. 1a :

مطلب این کتاب مع (مغ؟) عمل اکثیر (sic) و کیمیا و بسیار
اعمالهای غریب گویا از غریب دستور جاماسب باشد، اندک
نوشته شد،

Begins abruptly :

۳۰۵، اوفاس یقوعون اینست که گفته شد اما هر اسمی که گفته
حرف هست که اضافه کنند با او در وقت عمل خود طریق عملش
گفته میشود و اشکال حروف اینست

Then follows a magic square containing $7 \times 5 = 35$ compartments, each of which is occupied by a cabbalistic sign. The bulk of the work deals with Alchemy. I can find no mention of the author's name, but in a personal reminiscence which he gives on ff. 33a-34b he makes mention of a certain Shaykh Nájí Ruknu 'd-Dín at Isfahán, and from his occasional use of the Avestic character and other indications he would appear to have been a Zoroastrian.

On f. 37b, which is otherwise blank, there is a marginal note, from which it appears that the manuscript was copied by Siyáwakhsh, son of Úrmuzdyár, son of Siyáwakhsh of Kirmán, known as صرفه‌کار, and was completed on the day of Surúsh-Ízad (the 17th day) in the month of Shahríwar, A.Y. 1214, A.H. 1262 (Aug.-Sept., A.D. 1846). The initial portion of the note runs as follows :

غرض این مخلص این است که چون مجال نوشتن نبود و کتاب
از شخصی بود میخواست بچند طریقه‌های دیگر عقد زیبق و عمل
شمس و قمری و عمل لولو و صفت‌های سیرشم و زنگار و شنگرف
و عمل زمرد و هفت جوش سلیمانی و ساختن حبّ‌ها و دفع
زهرها و صفت رنگ بلور و مانند آن و جوهر تیغها از هر علم
نوشته نشد آنچه واجب‌تر دانستم درین کتاب آوردم،

Clear and legible but not very graceful ta'líq, with rubrications.

PERSIAN : PHILOLOGY.

No. CCXLVI.

Size $26 \times 13\frac{1}{2}$. ff. 39 (ff. 1, 2, 39 blank). ll. 21.(Copy of *Rehatsek*, pp. 49-50, Nos. 9, 10.)

جواهر العلوم

The *Jawáhiru 'l-'Ulúm* ("Gems of the Sciences"), a treatise on Persian Grammar, Prosody, and Rhetoric, by Khwája Ma'rúf b. Khwája Músá, divided into an Introduction, two chapters called *Jawhar*, and a Conclusion. The chronogram cited by *Rehatsek*, with which the treatise concludes, does not, as he supposes, refer to the date of composition, but is merely one of several specimens of this style of literary artifice quoted by the author in the section dealing with Acrostics and Chronograms.

Begins :

الحمد لله الذى علم بالقلم . . . اما بعد، ميگويد بعيز وهيچيداني
موصوف خواجه معروف بن خواجه موسى كه اين رساله ايست
مستى بجواهر العلوم النح

Dated Dhu 'l-Hijja 26, A.H. 1280 (June 2, A.D. 1864). Scribe: Muhammad 'Alí ash-Sháfi'í al-Kúkaní an-Naqshbandí. Written in large, coarse, legible ta'líq.

No. CCXLVII.

Size $27 \times 14-15$. ff. 120. ll. 21.(Probably copied from *Rehatsek*, pp. 169-70, No. 147.)

رساله در معما و نفايس المأثر

1. A treatise on the Acrostic (*Mu'amma*), by Muḥammad b. . . . (blank space left) . . . an-Núndákí (النونداكى), based on the treatise on that subject composed by Husayn of Nishápúr (presumably Mír Husayn "*Mu'ammá'í*," d. A.H. 904=A.D. 1498-9; see Rieu, *Cat. Pers. MSS.*, p. 650), and dedicated to Abu 'l-Ghází 'Abdu 'l-'Azíz Bahádur Khán (see Pertsch, *Berlin Cat. Pers. MSS.*, no. 645⁶, where he is mentioned in an Anthology of Poets composed in A.H. 974=A.D. 1566-7);

hence evidently composed in the first half of the sixteenth century (ff. 1b-48b). It appears to be incomplete at the end, but begins :

بعد از تنصيص تسميه و تنصيص ائنيه بملك الملکى که ذات
بى مثالش آن

2. The *Nafá'isu 'l Ma'áthir* (a title which is also a chronogram, giving the date A.H. 973 = A.D. 1565-6, when the work was composed), by Mírzá 'Alá'u 'd-Dawla Qazwíní, son of Mír Yahyá; a biographical Dictionary of Persian Poets, especially those who flourished in the tenth century of the *hijra*, of which a long notice is given in Sprenger's Oude Catalogue, pp. 46-55. See also Rieu, Cat. Pers. MSS., p. 1022, i. This copy begins like that described by Sprenger.

Not dated, but doubtless written in or about A.D. 1864, like the rest of these transcripts. Coarse but legible ta'liq.

No. CCXLVIII.

Size $25\frac{1}{2} \times 13\frac{1}{2}$. ff. 38 (ff. 1-3a, 36b-38b blank). ll. 21.

(Copied from *Rehatsek*, p. 67, No. 20.)

اذشاء برهمن

Inshá-i-Barahman, a collection of letters to various more or less eminent contemporaries by Chandarbháñ, poetically surnamed Barahman, who was attached to the Court of Shahjahán as Imperial Chronicler (*wáqi'a-nawís*). This collection, which differs from that described by Rieu, Cat. Pers. MSS., pp. 397-8, was made in Dhu 'l-Hijja, in the 28th year of Shahjahán's reign (A.H. 1064 = October, A.D. 1654), and begins :

چون از عنقوان شباب این برهمن عقیدت کیش را میل و
رغبت آن

The transcript was made by Shaykh Ghulám Muḥammad, and finished on Dhu 'l-Qa'da 5, A.H. 1280 (April 12, A.D. 1864). Fair ta'liq.

PERSIAN : POETRY.

No. CCXLIX.

Size 26×14 . ff. 81. ll. 20.

(Probably copied from *Rehatsek*, p. 136, No. 36.)

دیوان ثنائى

The *Díwán* of a minor poet named Thaná'í, according to the inscription on f. 1a and the colophon; but the name does not occur in the

poems. It agrees with the *Díwán* of Husayn Thaná'í of Mashhad described by Ethé, *Bodl. Pers. Cat.*, coll. 660-61.

در روش حسن و ناز هست بسی خوشنما،
غمزه بطرز ستم عشوه ب رنگ چفا،

This transcript was made by Sayyid Hádí Haydarábádí, and completed on Dhu 'l-Hijja 13, A.H. 1280 (May 20, A.D. 1864).

No. CCL.

Size $25\frac{1}{2} \times 12$. ff. 111. ll. 20.

(Copied from *Rehatssek*, p. 132, No. 17.)

جام جم اوحدی

The *Jám-i-Jam* of Awḥadí of Marágha (d. A.H. 738 = A.D. 1337-8), composed in A.H. 732 or 733 (A.D. 1331-3). See Rieu, *Cat. Pers. MSS.*, p. 619.

This transcript was made by Ghulám Muḥammad Panjábí, and completed on January 17, A.D. 1865. Fair ta'líq.

No. CCLI.

Size $25\frac{1}{2} \times 13$. ff. 125. ll. 20-21.

(Copied from *Rehatssek*, p. 187, No. 21.)

تحفة الاحرار : سبعة الابرار :

The *Tuḥfatu 'l-Ahrár* (ff. 1b-46b) and *Sibḥatu 'l-Abrár* (ff. 47a-125a), two of the seven poems which constitute the celebrated *Haft Awrang* of Jámí. See Rieu, *Cat. Pers. MSS.*, pp. 644-45, &c., and pp. 38-39, *supra*.

Dated Dhu 'l-Hijja, A.H. 1280 (May-June, A.D. 1864). Fair ta'líq.

No. CCLII.

Size $26\frac{1}{2} \times 11$. ff. 108. ll. 21.

(Copied from *Rehatsek*, p. 136, No. 33.)

دیوان طالب

The *Diván-i-Tálib*, presumably Tálib of Ámul, who died in A.H. 1035-6 (A.D. 1625-7). See Rieu, *Cat. Pers. MSS.*, p. 679; Ethé, *Bodl. Cat. Pers. MSS.*, col. 678. This copy only extends as far as the letter ق, and is therefore incomplete; and since only one *ghazal* in 1 is given, which does not agree with either of the couplets given by Rieu and Ethé, it probably contains merely a selection of odes.

Begins:

مارا کشد چو سوی تو شوق بلند ما ،
هر مری تازیانه شود بر سمند ما ،

No date or colophon. Ungraceful but legible ta'liq.

PERSIAN: TALES AND TRANSLATIONS
FROM THE SANSKRIT.

No. CCLIII.

Size 26×13 . ff. 36. ll. 20.

(Copied from *Rehatsek*, p. 233, No. 56.)

نخلستان لچھمی ناراین شفیق اورنگابادی

A collection of stories entitled *Nakhlistán* (the "Date-grove," see f. 3a, ll. 5 and 7), by a Hindú named Lachhmí (Lakshmí) Nārāyan, surnamed Shafiq, of Awrangābād, who was born (see Rieu, *Cat. Pers. MSS.*, p. 1083a, ll. 3 *et seqq.*) in A.H. 1158 (A.D. 1745), and wrote this work (f. 3a, l. 4) in A.H. 1218 (A.D. 1803-4). It begins:—

مدحت مر یکتائی را تعالی شانه که دانش مستغنی از
صفائست الخ

Not dated. Scribe: Ghulám 'Abbás. Fair ta'liq.

No. CCLIV.

Size $24\frac{1}{2} \times 14$. ff. 24 (ff. 1a, 21—24 blank). ll. 21.(Copied from *Rehatsek*, p. 225, No. 28.)

بهگوت گیتا

A Persian translation of the *Bhagavad gītā*, almost identical in its beginning with no. 1949 of Ethé's I. O. Pers. Cat. (col. 1089), which is ascribed to Prince Dārā Shikūh. This MS. begins:

دهیاو اول ارجن بکهاد نام، کرکھیت که مزرعه نیکو کاریست
مردم من و جماعت پاندوان هنگامیکه بقصد کارزار روبرو شدند الٰه

Dated Dhu 'l-Qa'da 27, A.H. 1280 (May 4, A.D. 1864). Scribe: Sayyid Nizāmu 'd-Dīn. Fair ta'līq.

PERSIAN: MIXED CONTENTS.

No. CCLV.

Size $26 \times 13\frac{1}{2}$. ff. 101 (ff. 1a, 19b—22b, 96a, 101b blank). ll. 21.(Copied from *Rehatsek*, pp. 222-3, No. 21.)

جاودان نامه : دستور الاطبا

1. The *Jāwidān-nāma* (ff. 1b—19a), a mystical treatise similar to, and possibly identical with, the work of the same name composed by Bābā Afḍal Kāshī (d. A.H. 707 = A.D. 1307-8), concerning which see Rieu, Cat. Pers. MSS., p. 831, xxv, beginning:

این رساله ایست مشتمل بر سؤالی چند که سلطان اسکندر از
استاد البشر میپرسید الٰه

This copy seems to be incomplete, since "Section VII" begins on f. 2a, l. 7, and there seems to be some confusion in the order of the other sections, of which the tenth and last begins on f. 18b.

2. The *Dastūru 'l-Atibbā* (ff. 23a—95b), or "Practice of Physicians," a manual of medicine by the historian of India, Muḥammad Qāsim Hindūshāh of Astarābād, better known as Ferishta. See Ethé, I. O. Pers. Cat., nos. 2318—2323, col. 1267—9. Dated (f. 95b) the 5th of Rabī' II, A.H. 1281 (Sept. 7, A.D. 1864). Scribe: Muḥammad Bakhsh.

3. A short treatise on Thought-reading (استخراج ضمیر) by Khwāja Ḥakīm Muḥammad b. Ayyūb al-Muḥāsib at-Ṭabarī (ff. 96b-101a), beginning:

مدار اندرین چرخ (sic) زیردان (ز یزدان؟) سپاس . . . چنین
گوید خواجه حکیم محمد بن ایوب المعاسب الطبری که بسیار
کسانرا دیدم که راغب بودند در استخراج ضمیر آن

Dated the 8th of Rabī' II, A.H. 1281 (Sept. 10, 1864). Scribe: Muḥammad Bakhsh. Coarse and slovenly ta'līq.

No. CCLVI.

Size $25\frac{1}{2} \times 13\frac{1}{2}$. ff. 56 (ff. 1a, 54b-56b blank). ll. 21.

(Copied from *Rehatsk*, pp. 34-5, No. 64.)

A volume containing the following tracts:—

1. An anonymous and untitled treatise on Astronomy, Cosmogony, and the Computation of Time (ff. 1b-23a), consisting of an Introduction in two sections dealing with Mathematics and Natural Science; two Discourses (*Maqāla*), of which the first, treating of the heavenly bodies, comprises six chapters, and the second, treating of the earth and its subdivisions, eleven; and a Conclusion. It begins abruptly, without preface:—

الحمد لله الخ . . . اما بعد، این رساله مشتمل است بر دو مقاله
و مقدمه، مقدمه در آنچه پیش از شروع درین عمل دانستن است
و آن دو قسم است الخ

2. The Story of the Mouse and the Cat (ff. 23b-33a), similar in substance, but different in form, to the well-known poem on the subject by 'Ubayd-i-Zākānī. This poem is written in the heroic *mutaqārib* metre, comprises 397 couplets, and begins:

پس از حمد و نعت ای نویسنده مرد : ز من باید این داستان گوش کرد،
یکی قصه دیدم از باستان، پر از مضحکه اندرو داستان،
ز موش و ز گربه فراوان سخن، بدیدم در آن نامه گشته کهن،

The cat is here named Warghala (ورغله), and the king of the mice Farfar (فرفر).

3. *Jām-i-Gīti-numá* (ff. 33b-41b), a philosophical treatise containing 30 chapters, called Maqṣad, an Introduction, and a Conclusion; and beginning:

سپاس حکیمی را که افکار حکما و انظار علما در معرفت کنه
او متعیر الّٰه

See Rieu's interesting notice on this work, Cat. Pers. MSS., p. 812, iii.

4. An anonymous treatise on the Muḥammadan, Zoroastrian, Greek (Alexandrian), Jalálí and Indian Calendars (ff. 41b-45b), beginning:

ذکر تاریخ هجری، بدانکه عرب را پیش از ظهور اسلام تواریخ
مختلفه بوده الّٰه

5. Two qasídas in praise of Sir John Malcolm, said by Rehatsek to be by Mullá Firúz (ff. 46a-48b, and 48a-49b). The first begins:

تا گل و سنبل بر آرد باغ در فصل بهار،
وز نبات سبزه گردد چون زمرد کوهسار،

The second begins:

ای خدیو راستان ای سرور عالی محل،
در جلالت از جلیل القدر سرداران اجل،

6. A Šúfí tract of miscellaneous contents (ff. 49b-54a), sufficiently described by Rehatsek (p. 35), beginning:

باید دانست که ذکر چار ضرب را دو طریقه است یکی را نام
اشتمال است دیگر را نام انجبال الّٰه

There are 3 separate colophons in the volume; the first (f. 41b) dated Muḥarram 4, A.H. 1281 (June 9, A.D. 1864); the second (f. 45b), Muḥarram 25 (June 30); and the third (f. 54a), Muḥarram 28 (July 3). Scribe: Shaykh Ghulám Muḥammad. Written in neat and legible ta'liq.

No. CCLVII.

Size $24\frac{1}{2} \times 12\frac{1}{2}$. ff. 27. ll. 21.

A volume containing:

1. The well-known *tarjī'-band* called, from its two initial words, *Má muqímán* (ff. 1b-7a), beginning:

ما مقیمان کوی دلداریم، رخ بدنیای دون نمی آریم،

2. A series of *ghazals* (ff. 7a-13a), one for each letter of the alphabet, introducing the *takhalluṣ* Maḥmūd (and generally the name of Ayāz also) into the last couplet of each, and entitled in the colophon *Maḥmūd-nāma*. The real author of both this and the last poem would seem to be a poet named Ferishta. Cf. Rieu, Cat. Pers. MSS., p. 797, vi.

3. A number of epistolary models (90 in number) for children, entitled *Dastūru'ṣ-Ṣibyān* (ff. 14b-27a), beginning:

حمد وافر دبیری را که انشاء آفرینش حرفی از قلم قدرت اوست،

نظم،

لطیف کرم گستر و کارساز، که دارای خلق است و دارای راز،

Dated Thursday the 7th of Rabī' I, but the year is accidentally omitted: either A.H. 1278 or 1286 (A.D. 1861 or 1869) would give the required correspondence of date and day of the week; and there is little doubt that the MS. was written between the former date and A.H. 1281, since it was presented to the Royal Society with the remaining MSS. of this collection in May, A.D. 1865, i.e. at the end of A.H. 1281 or in the first few days of A.H. 1282. Scribe: Aḥmad Ḥusayn. Fair ta'līq, with rubrications.

No. CCLVIII.

Size 26 × 14. ff. 81. ll. 21.

A volume containing the following:—

1. A short anonymous treatise, in Ottoman Turkish, on Chronology and Eras (ff. 1b-7a), beginning:

حمد و ثنا و شکر بی انتها اول مبدأ اول جل و علایه که فهرس
غرایب کائنات و فذلک عجائب واقعات اولان اوراق پر اثمار
تواریخی مرور ادوار و تبدل اوضاع و اطواریلہ تقویم اصحاب تنجیم
کی منسوخ العمل قلمیوب الن

Ends on f. 7a:

تمت الكتاب در ذکر تواریخ در زبان ترکی بید احقر العباد
الرحمان (sic) مرزا عبد السکمان،

Written in large, clear, good naskh.

2. A Persian treatise on the Science of the Breath, entitled *Bahru 'l-Hayât* (ff. 7a-10b), in six sections, based on the Sanskrit *Amṛtakunḍa*, similar to, but not identical with, the works described by Rieu, *Cat. Pers. MSS.*, p. 59, ii, and *Ethé*, I. O. Pers. Cat., no. 2002, col. 1113-14.

Begins abruptly :

این نسخه بحر الحیات از زبان هندوی و پارسی ترتیب داده
شد و در هندوی احرث (امرت؟) میگویند، بدان اسعدك الله
تعالی که نام دم پیچست الخ

3. A Persian *mathnawī* poem entitled *Sūz u Gudāz* (ff. 11a-15b), ascribed in the colophon to Khákí, concerning whom see Rieu, *Cat. Pers. MSS.*, p. 886. A poem bearing the same title and written in the same metre, but with a different beginning, is described by Rieu, *op. cit.*, pp. 551, 674, &c., as the work of the poet Barahman (see p. 151 *supra*); and as other works of this poet are included in this volume (as will immediately appear), it would seem most probable that this poem also is by him, but that the beginning has been altered or removed. This poem begins :

خداوندا کرامت کن نیازم، که شمع آسا بود سوز و گدازم،

Dated Dhu'l-Qa'da 22, A.H. 1280 (April 29, A.D. 1864). Scribe : Mírzá 'Abdu's-Subḥān Beg b. Mírzá 'Abdu'r-Raḥmān Beg. Fair ta'liq.

4. The *Diwān* of Barahman (ff. 16a-52a). See Rieu, *op. cit.*, pp. 397-8; *Ethé*, I. O. Pers. Cat., nos. 1574-5, col. 859-60; and p. 151 *supra*. This copy begins like *Ethé's* :

ای برتر از تصوّر و وهم و گمان ما، ای در میان ما و برون از میان ما،

Dated Dhu'l-Hijja 6, A.H. 1280 (May 13, A.D. 1864). Same scribe and script as the last portion.

5. Persian translation of a Hindú book named in the colophon (f. 61a) *Málá-Kayán* (ff. 52b-61a), containing the counsels addressed by Krishna to Arjuna, and probably based on the *Bhagavadgītā*, beginning :

کتاب کیان مالا مشتمل بر کلمات نصایح که سری کرشن جیو بارجن
فرمودند و سکهدیورکهه پسر یاسدیورکهه از راجه پرچیت تصنیف
کرده رهنمونی خلایق بر اوراق نوشته بودند الخ

Dated (f. 61a) Dhu'l-Hijja 18, A.H. 1280 (May 25, A.D. 1864).

6. A collection of letters (ff. 61b-67b) described as from Mírzá Šāhib, of which one is addressed to Hájí Muḥammad Shafí'.

7. A selection of the poems of Šā'ib (ff. 67b-74b), who died A.H. 1088 (A.D. 1677-8), concluding with his *Šāqi-nāma*; see Rieu, Cat. Pers. MSS., p. 693. In the colophon, dated Dhu'l-Hijja 29, A.H. 1280 (June 5, A.D. 1864), the scribe's name is given as Mīrzā 'Abdu's-Subhān.

8. A *mathnawī* poem entitled *Sūz u Gudāz* (ff. 75a-81b), beginning :
 از آن نکست چو مغز را بجا آید، دماغم صد گلستان تازگی آید،
 بمزگان قفل در را باز کردم، زمین مرده را آوازه کردم،

Colophon (f. 81b) dated Muḥarram 3, A.H. 1281 (June 8, A.D. 1864). Scribe: 'Abdu's-Subhān. Writing throughout a tolerable Indian ta'liq. The following list of contents concludes the last colophon:

و این منجمله کتاب شش است اول نسخه در ذکر تواریخ در
 زبان ترکی و بحر الحیات در معرفت دم و دیوان چندربهان برهن
 و رقعات مرزا صایب و مرزا بیدل نقط و بی نقط و غزلیات مرزا
 صایب و نسخه سوز و گداز است فقط،

No. CCLIX.

Size 26 × 13. ff. 55 (ff. 1a, 18b-19a blank). ll. 21.

(Copied from *Rehatsek*, pp. 108-9, No. 10.)

کتاب دولت خلقت در طیور شکاری و دیوان امید.

A volume containing:—

1. A treatise on Falconry (ff. 1b-17b), especially the treatment of the diseases to which these birds are liable, comprising 52 chapters (of which the last ten appear to be missing, this part of the MS. terminating abruptly). The contents are stated on ff. 2a-2b. Begins:

حد و ثنای بی شمار مر خالق لیل و النهار است (sic) آتخ

The author's name is unfortunately omitted after the words چنین گوید, but he states that he compiled the treatise by command of Fīrūz Shāh in A.H. 608 (A.H. 1211-12; compare Ethé's Bodl. Pers. Cat., col. 1072-3), and divided it into 45 chapters (though, as above said, 52 are enumerated).

2. The *Dīwān* of *Umīd* (ff. 18a-55b), beginning:

سراسر همچو مهر و ماه گردیدیم دنیا را،
 ندارد منزل آسایشی دیدیم دنیا را،

Mírzá Muḥammad Ridá, of Hamadán, afterwards Qizilbásh Khán, poetically named Umíd, died at Dihlí in A.H. 1159 (A.D. 1746); see Rieu, Cat. Pers. MSS., p. 711.

Coarse Indian ta'líq, with many mistakes. Copied by Ghulám Muḥammad Panjábí from "a defective MS." Dated Muḥarram 24, A.H. 1281 (June 29, A.D. 1864).

ARABIC MSS.

CCLX.

Size $24\frac{1}{2} \times 15$. ff. 42. ll. 21.

(Copied from *Rehatsek*, pp. 205-206, Nos. 61-62.)

عين العلم در تصوّف

An Arabic treatise on Šúffism, entitled '*Aynu 'l-'Ilm*', beginning:

يا ربّ يا ربّاه باسمك ابتدى و بك اقتدى و بنور قدسك
اهتدى النّح

It contains a Preface, twenty chapters, and a Conclusion; the first treating of the two kinds of Knowledge, the last of Love and Conduct (فى المحبة والسلوك). It may be the work of the same title noticed by Hájí Khalífa (no. 8440), but the means of identification are wanting. I can find no mention of the author's name.

Dated Ramadán 23, A.H. 1280 (March 3, A.D. 1864). Scribe: Sayyid Ibráhím al-Háshimí. Written in a clear but coarse nasta'líq.

CCLXI.

Size $24 \times 14\frac{1}{2}$. ff. 40. ll. 21.

Commentary on a treatise on the Nature, Unity, and Attributes of God, the character of Islám, &c., both in Arabic, and both anonymous and untitled; beginning:

قال الشارح التحرير (sic) عامله الله بلطفه الخبير بعد ما تيمّن
بالتسمية الحمد لله النّح

Each citation from the text is, as usual, prefaced by the word **قوله**. The first begins:

قوله المتوحد بجلال ذاته الخ

Coarse and ill-formed ta'liq, full of errors. No colophon, but written, no doubt, with the rest of these transcripts, about A.D. 1864.

No. CCLXII.

Size $26\frac{1}{2} \times 13$. ff. 20. ll. 21.

مراح الارواح

A poor copy of the *Maráhu 'l-Arwáh*, one of the commonest and best known of Arabic grammars, by Aḥmad b. 'Alí b. Mas'úd. See Rieu's Arab. Cat., p. 233, and Arab. Supplement, p. 616.

Copied by Ghulám Muḥammad Panjábí in a clumsy ta'liq, and completed on Šafar 1, A.H. 1281 (July 6, A.D. 1864).

No. CCLXIII.

Size $25\frac{1}{2} \times 13$. ff. 32. ll. 21.

(Copied from *Rehatsek*, p. 49, No. 8.)

الشذور الذهبية و القطع الاحمدية

A Grammar of the Ottoman Turkish language, written in Arabic, and entitled apparently, as above, *ash-Shuḍhūru 'dh-Dhahabiyya wa'l-Qaṭa'u 'l-Aḥmadiyya*. It is dedicated to Maṣṣūr, the father of the author's pupil Sídí (Sayyidí) Aḥmad, on whom are bestowed a number of high-sounding honorific titles, and begins:

الحمد لله الذى شرف الانسان وزينه بالنطق واللسان الخ

The author enumerates (ff. 3a-3b) a number of the Arabic, Turkish, Persian, and "Pahlawí" dictionaries which he used in making this compilation, some thirty, according to his statement, in number. Amongst them are the *Akhtarí Kabír*, *Mirqát*, *Lughat-i-Ni'matu 'Uláh*, *Šiháhu 'l-'Ajam*, *Šiháhu 'l-Bayán*, and finally Ibn Ḥayyán's *ad-Durratu 'l-Mud'iyya fi 'l-Lughati 't-Turkiyya*. See Rieu, Cat. Arab. MSS., p. 693, no. MXXIV. It concludes, after the grammar and vocabulary, with four or five pieces of prose composition in Arabic with interlinear Turkish translation.

Large, clear naskh. Copied by Mullá 'Abdu's-Subḥán, and finished on Dhu 'l-Ḥijja 20, A.H. 1281 (May 16, A.D. 1865).

HINDÚSTÁNÍ: POETRY.

No. CCLXIV.

Size $26\frac{1}{2} \times 12\frac{1}{2}$. ff. 11. ll. 15.

دیوان سراج

A small collection of the Urdú poems of Siráj, probably Siráju 'd-Dín Husaynī of Awrangábád, who flourished in the latter half of the twelfth century of the *hijra* (middle of the eighteenth century). See Sprenger's Oude Catalogue, pp. 148-9.

Begins :

اس لب لعل کو تم شکر شریں کھو،
اس کف دست کو گلدستہ رنگین کھو،

Ugly but fairly legible ta'liq. No date or colophon, but quite modern. This copy does not seem to correspond exactly with Rehatsek, p. 144, no. 64, and I do not think it is copied from it.

No. CCLXV.

Size $26\frac{1}{2} \times 13$. ff. 72. ll. 21.

(Copied from Rehatsek, p. 139, No. 45.)

دیوان ولی

The Díwán of the Indian poet Walí, beginning :

کہتا ہوں تیری نانوکون و روزبانکا،
کہتا ہوں کیری شکر کون عنوان بیان کا،

Copied at Surat in A.H. 1280, and completed on the 27th of Dhu 'l-Hijja in that year (June 3, A.D. 1864).

FRAGMENTS.

[The preceding portion of this Catalogue was printed off, and the work, as I believed, finished, when I received from the Librarian of the India Office a large bundle of fragments belonging in part to Sir William Jones's Collection, and in part, as it would appear, derived from other sources. Of these the more coherent are briefly described below; while the remainder (consisting of the disjecta membra of many various books, mostly mathematical and astronomical, together with letters, petitions, and mere rubbish) are now tied up in one bundle, which such as have the requisite patience and leisure may, if they so choose, examine.]

No. CCLXVI.

W. 78. Size $15\frac{1}{2} \times 9$. ff. 240. ll. 13.

داستان عزم کردن ملکزاده مظفر بن اقطاع و سعدان بن دعدان
و راقیل بن ارقال زنگی و جالن بن احداق گلستانی بر فتح جزیره
بیمشورت و شکستن ایشان بغلوله توپ مخالفان و آواره شدن هر
یک از تازه چولنان،

The Story of Prince Muzaffar b. Aqtá', &c.

A Persian story-book, dealing with the adventures of the above and various other imaginary princes and warriors, and beginning, after the above title:

اما غواصان دریای سخنوری و ملّاخان سفینه نکتہ پروری چنین
آورده اند الخ

Defective at end. Clear modern ta'liq.

No. CCLXVII.

W. 81. Size 16×9 . ff. 40. ll. 14.

فهرست مثنوی مولانا جلال الدین رومی،

Table of Contents of the Mathnawí of Jalálu'd-Dín Rúmí.

This table, presumably prepared for Sir W. Jones, contains simply the headings of the various stories and sections comprised in the six

books of the Mathnawí. In the margin are various dates in the year A.D. 1790 indicating the reader's progress; e.g. on f. 33b, "thus far 12 Aug. 1790."

Clear ta'líq, with rubrications.

No. CCLXVIII.

W. 103. Size $15\frac{1}{2} \times 12$. ff. 73. ll. 8.

دیباچه فرهنگ جهانگیری،

The Introduction to the Farhang-i-Jahángírí.

The *Muqaddama*, or Introduction, of Jamálu'd-Dín Husayn Injáu's well-known Persian Lexicon, the *Farhang-i-Jahángírí*, described on the fly-leaf as the *Du'wázda A'in* or "Twelve Sections." See Rieu, Cat. Pers. MSS., pp. 496-7.

Large, clear ta'líq. Not dated, but quite modern (late eighteenth century).

No. CCLXIX.

W. 121. Size $15 \times 9\frac{1}{2}$. ff. 128. ll. 11.

رسالة المعاينة (المُعينة)،

Risálatu 'l-Mu'áyana (-Mu'ína).

An anonymous Persian treatise on Cosmography and Astronomy, entitled on the cover by the first, and on f. 2a, l. 8, by the second of the titles given above. It is divided into four Discourses (*Maqála*), of which the first comprises two chapters; the second, fourteen; the third, twelve; and the fourth, six: in all, thirty-four chapters. The contents of the four *Maqálas* are thus described:

مقاله اول، در مقدمات علم هیأت،

مقاله دوم، در هیأت اجرام علوی،

مقاله سوم، در هیأت زمین و اختلاف احوال بقاع او از جهت

اختلاف اوضاع علویات،

مقاله چهارم، در معرفت ابعاد و اجرام کواکب ثابتة،

Begins:

سپاس و ستایش حضرت ذو الجلالی را که آله

This treatise ends on f. 104a, and is followed by another treatise (ff. 105b-128b) on Astronomy, beginning:

چون عنایت ربّانی حجاب اسطار (sic) از پیش چهره مراد محرم
این سواد بر داشت آن

Clear ta'liq. Not dated.

No. CCLXX.

W. 123. Size $19 \times 10\frac{1}{2}$. ff. 66. ll. 15.

Two Treatises on Nativities.

Two Persian treatises on Nativities, apparently by the same author, who is called Abu 'l-Khayr b. Muhammad al-Fārsī in the first (f. 1a), and Abu 'l-Khayr Muhammad at-Taḳī al-Fārsī in the second (f. 20b).

The first treatise (ff. 1-18) begins:

عیب گفتن نبود درخور کس، عالم الغیب خدا باشد [و بس]،

The second (ff. 20-66) begins:

فقیر حقیر ابو الخیر محمد التّقی الفارسی درین رساله که موسوم
است بطالع نامه آن

The date of the first treatise appears to read A.H. 1181 (A.D. 1767-8). The second, which is undated, is in the same handwriting, a fairly clear but rather negligent ta'liq.

No. CCLXXI.

W. 128. Size $15\frac{1}{2} \times 7\frac{1}{2}$. ff. 21. ll. 11.

رساله در بیان فهرست علوم معروفه،

Treatise on the Classification of the Sciences.

A Persian treatise, by 'Alī Dāmin, on the Classification of the Sciences, beginning:

سپاس نا منتها خالقی را سزاوار است که اختلاف السنّه اهل
زبان اما بعد، این چند سطر است در بیان فهرست علوم
معروفه که حسب الایمائی بعضی از احباب ستوده خصال عبارتی
سلیس عام فهم علی سبیل الاستعجال بسلك تحریر در آمد مشتمل
بر مقدمه و مطلب و خاتمه،

Dated A.H. 1202 (A.D. 1787-8). Fair ta'liq.

No. CCLXXII (= LXXX, p. 60 *supra*).W. 130. Size 18×10 . ff. 10. ll. 12.

Treatise on Forms of Oaths used by the Hindoos.

This treatise, composed in Persian, apparently by 'Alī Ibrāhīm Khān, begins abruptly:

طریق قسم که در دهرم شاستر متاچہرا و شاستر دیب تے و
دیگر شاسترہا بتفصیل مرقوم است الخ

Excellent ta'liq. Not dated. Apparently incomplete at end. This MS. has been already mentioned on p. 60 *supra* (No. LXXX), but as it could not be found when I took over Dr. Ross's work, I here add the brief description which he, no doubt, intended to insert at that point.

No. CCLXXIII.

W. 148. Size $14\frac{1}{2} \times 7\frac{1}{2}$. ff. 72. ll. 9.

نہج المسترشدين في اصول الدين،

An Arabic work on the Fundamentals of Religion, entitled *Nahaju 'l-Mustarshidin fi Usūli 'd-Dīn*, composed by an anonymous writer for his son Muḥammad, beginning abruptly:

أما بعد، فهذا كتاب نهج المسترشدين في اصول الدين لخصت
فيه مبادئ القواعد الكلامية ورؤس المطالب الاصولية الخ

Legible naskh, with rubrications, and many marginal notes in a minute hand. Not dated. Incomplete at end.

No. CCLXXIV.

W. 149. Size $16\frac{1}{2} \times 11\frac{1}{2}$. ff. 311 (some missing). ll. 17.

Arabic-Persian-Turkish Lexicon explained in Persian.

The fragmentary and tattered first volume (of two, as it would appear) of a large dictionary of Arabic, Persian, and Turkish vocables explained in Persian, containing, in its present state, about 311 leaves (some missing), defective both at beginning and end. The work is divided into chapters (*Bāb*) and sections (*Faṣl*). The chapters correspond with

the letters of the alphabet, each chapter containing first the Arabic and then the Persian and Turkish words beginning with a certain letter. The sections within each chapter are arranged according to the final letter; but in each chapter all the Arabic words precede the Persian and Turkish, so that in ch. i (the *Bábu 'l-Alif*), for instance, the Arabic words beginning with *alif* and ending with *alif* would come first; then those beginning with *alif* and ending with *bá*; and so on, down to those beginning with *alif* and ending with *yá*. Then (still under the same chapter) follows the "foreign section" (فصل العجمي); but here the Turkish words follow the Persian section by section, so that, for instance, the Turkish words beginning with *alif* and ending with *dál* immediately follow the Persian words beginning and ending like them. The fragment lacks about 10 leaves at the beginning and an unknown number at the end. It begins with section ق of the Arabic words beginning with ا, and ends with the Persian words beginning with ش and ending with ر. The first word explained is the Arabic آفاق; the last, the Persian شیرسوار. All the explanations are in Persian. There is no clue to the authorship or title.

Written in a clear, old-fashioned, and rather stilted naskh, the words explained being in a larger and bolder character, and the headings of sections and chapters in red.

No. CCLXXV.

Size 16 × 7. ff. 44. ll. 9.

لوائح ملا جامی،

A copy of the *Larv'ih* of Mullá Núru 'd-Dín 'Abdu 'r-Rahmán Jámí. See Rieu, Cat. Pers. MSS., p. 44, &c.

Dated A.H. 1203 (= A.D. 1788-9). Copied for Hájji Shaykh Hasan Ridá, whose seal (bearing the date A.H. 1193 = A.D. 1779) is impressed below the colophon. Good Persian ta'liq, with rubrications.

No. CCLXXVI.

Size 19 × 9. ff. 28. ll. 15.

زوره باستان و خشور زردشت و غيره،

Another copy of the *Zúra Bástán-i-Wakhshúr Zardusht* described on

pp. 129-30 *supra* (No. CCXVII), followed by another Zoroastrian treatise (defective at the end), which begins:

و آنچه دانایان گفته اند اینست که هستی هر هست از خدای
آسمان و زمین است و یزدان را خواستی به هستی که پیکرها را
هست میدارد آن

The *Zúra Bástán* occupies ff. 1b-18a, and the other treatise ff. 20b-29b, where it ends abruptly.

Dated in the colophon on f. 18a Sha'bán 21, A.H. 1179 (= Feb. 2, A.D. 1766). Clear Indian ta'líq. Transcribed for the Dastúr Kay-Ká'ús.

No. CCLXXVII.

Size $16\frac{1}{2} \times 9$. ff. 16 (ff. 41-56). ll. 15.

Fragment of a Work on Mathematics and Surveying.

Sixteen leaves (numbered 41-56) of a Persian work on Mathematics and Surveying, of which the first section contained in this fragment begins:

در انواع مساحت، اول مساحت ثلث بدانکه ضلع اقصر از
اضلاع مثلث آن

The fragment contains numerous diagrams, and is incomplete at beginning and end. Legible ta'líq. No date or colophon. Hindí cyphers occur here and there in the margin.

No. CCLXXXVIII.

Size $14\frac{1}{2} \times 6\frac{1}{2}$. ff. 45. ll. 16.

Fragment of a Treatise on Cosmography and Astronomy.

An acephalous fragment of a Persian treatise on Cosmography and Astronomy, containing numerous diagrams. Only a leaf or two appear to be missing at the beginning, for the rubrication marking the head of the first discourse occurs in the third line of what is now f. 1a, as follows:

.. مقالة اولی، در بیان احوال اجرام علوی و آن شش باب
است، باب اول، در بیان عدد افلاك کلی و کثیثیت ترتیب آن،

Slovenly Indian ta'líq, with numerous marginal annotations in the first part, and many coloured diagrams. Copied in Akbar-ábád in A.H. 1058 (A.D. 1648) by a student named 'Abdu'l-Karím.

No. CCLXXIX.

Or. 61. Size $15\frac{1}{2} \times 9$. ff. 92. ll. 11.

عجائب المخلوقات و غرائب الموجودات،

Treatise on Cosmography and Astronomy.

Another Persian treatise on Cosmography and Astronomy, entitled (f. 6a, l. 7) '*Ajā'ibu 'l-Makhlūqāt wa Ghurā'ibu 'l-Mawjūdāt*', minutely subdivided (the table of contents fills ff. 6a-13b), and beginning:

العظمة لك والكبرياء لجلالك اللهم يا قائم الذات و مفيض
الخيرات الخ

This is the first portion (down to the end of Nazar ix) of the Persian translation of al-Qazwīnī's '*Ajā'ibu 'l-Makhlūqāt*' described by Rieu, Cat. Pers. MSS., pp. 462-3.

Coarse but clear Indian ta'līq, with numerous diagrams and rubrications. No date or colophon. It was presented to the Royal Society by Major Pearse on Dec. 9, A.D. 1784.

No. CCLXXX.

W. 147. Size $15\frac{1}{2} \times 8$. ff. 130. ll. 15.

عوامل الجرجاني، شرح قطر النداء وبلل الصدا.

Two Arabic treatises on Arabic Grammar, viz.:-

(i) The '*Awāmil*' of Abū Bakr b. 'Abdu 'l-Qābir b. 'Abdu 'r-Raḥmān al-Jurjānī (ff. 2b-43a), with commentary, beginning:

ان اولى ما نطق به السن الانام الخ

(ii) The '*Qaṭru 'n-nadā wa ballu 's-sadā*' (ff. 46b-127a) of Abū 'Abdi 'llāh Muḥammad b. Yūsuf b. Hishām (d. A.H. 762), with commentary, beginning:

الحمد لله رب العالمين موجه من يشاء نحوى (sic) الهدى والصلاة
والسلام على سيدنا محمد ارفع من نصب لخفض العدى، وبعد،
فهذا ما احتاج اليه المتعلمون الخ

A few glosses in Malay, together with other indications, appear to show that the MS. was transcribed in the Malay Peninsula. Clear but ill-formed and ungainly naskh; texts in red, commentaries in black.

SUPPLEMENTARY NOTE

BY DR. E. W. WEST

On the Pahlavī MS. (No. CCXXVIII) described at p. 139 supra.

"The Iranian Pahlavi manuscript, labelled 'CCXXVIII. Traditions of Zaratusht in Pehlvi,' would be better described by the Persian words written on the label, which may be transliterated as *Airānī Rivāyat-i Pahlavī*, 'An Irānian Pahlavī Rivāyat.'

"In this Rivāyat the 33 folios that still remain have been arranged by the binder as follows: 13, 8, 37-32, 62-38, reading from left to right; or 33 surviving folios altogether. The missing folios are 1-7, 9-12, 14-31, 63-84, or 51 folios lost.

"Folio 8 relates the old legend of king Yim drinking wine with a demon, and then marrying his own sister Yimak; thereby establishing the practice of next-of-kin marriage, which destroyed many demons and witches, with the approbation of Aūharmazd. Folio 13 praises liberality. Folio 32 contains the latter two-thirds of the legend of Keresāsp's soul; the previous one-third of the legend having been lost with the preceding folio 31; but an English translation of the whole was published in the Sacred Books of the East, vol. xviii, pp. 373-381. The remaining folios also quote other legends and details of the Zoroastrian religion.

"Each of the traditions is introduced by one of the following phrases: *Denā-c pēdāk aēgh*, 'this, too, is declared, thus,' as in folios 8*a*, line 7; 13*b*, l. 15; 38*a*, l. 7; 39*a*, l. 4; 39*b*, l. 9; 40*a*, ll. 9, 13, 17; 41*a*, l. 6; 42*a*, l. 4; 43*b*, l. 15; 44*a*, ll. 9, 16; &c. *Denā-c min dēnō pēdāk aēgh*, 'this, too, is declared by the religion, thus,' as in folios 13*a*, l. 8; 13*b*, l. 12; &c. *Denā-c min Avistāk pēdāk aēgh*, 'this, too, is declared by the Avesta, thus,' as in folios 13*a*, l. 12; 13*b*, l. 5. *Pēdāk aēgh*, 'it is declared that,' as in folio 42*a*, line 11.

"This mode of introducing quotations is common in Pahlavi texts, and the sixth book of the *Dīnkard* consists of more than 450 such quotations, each introduced by the words *afshāno denā-c āngūn dāshto*, *aēgh*, 'and this, too, is considered by them, thus,' or by some similar phrase. But this similarity of quotation-formula is a fallacious guide for identifying this Pahlavi Rivāyat with any portion of the sixth book

of the *Dinkard*, because the *Rivāyat* mentions king Yim and his sister Yimak in folio 8a, ll. 1, 3, 4, and elsewhere, but neither name occurs in the sixth book of the *Dinkard*.

"There is, however, a Pahlavi *Rivāyat* which is usually found preceding the *Dādīstān-i Dīnīk*, and is evidently a comparatively modern descendant of this Iranian Pahlavi manuscript. A copy of this Pahlavi *Rivāyat* was made by Dr. E. W. West in Bombay, in 1875, from a modern MS. belonging to Dastūr Jāmāspji Minociharji Jāmāsp-Āsānā ; and a comparison of the old Pahlavi *Rivāyat* with this copy shows that the text is the same, with a few modern deviations in the copy, which have crept into the text in the course of repeated copying during some two or three centuries.

"The special value of this imperfect MS. is that it came from Írán, and, so far as it survives, its text must lie closer to the original compilation than can be expected of any of the modern copies written in India. It probably arrived in India in 1818, and seems to have formerly belonged to Seth Dhanjibhāi Frāmji Pātel, the learned compiler of the first Pahlavi Grammar, published in 1855. (See *Sacred Books of the East*, vol. xviii, Introduction, p. xvii.)"—E. W. W.

I.-INDEX OF TITLES.

- | | |
|---------------------------------|---------------------------------|
| افتتاح ظفرنامه، 4 | آبادی دہلی، 145 |
| اقليدس (Euclid)، 10 | الأجروميّة، 123 |
| أكسير اعظم، 83 | احكام الاعوام، 88 |
| الفاظ فرهنگ ادويه، 93 | اخبار الانبياء، 80 |
| الفية ابن مالك، 67 | اخترى كبير، 161 |
| امرت كند (Amrtakunda)، 158, 116 | اختيارات، 135 |
| انتخاب جاودان خرد، 82 | اختيارات و غيره، 133 |
| اندرز آذرباد مارسپندان، 135 | اخلاق حسنى، 83 |
| انشاء برهمن، 151 | اخلاق ناصري، 83 |
| انشاء حسيني، 114 | أردى بهشت يشت، 136, 134 |
| انشاء ميرزا محمد طاهر، 113 | (Urdi-Bihisht Yasht) |
| انشاء نور الله، 119 | استخراج ضمير، 155 |
| انشاء هرکرن، 112 | اسرار معنوی و انوار معنوی، 51 |
| انوار سهيلي، 13, 54 | اسکندرنامه، 104, 39 |
| اورمزد يشت (Ūrmazd Yasht)، 134 | (See also سکندرنامه) |
| ایرانی پشيت (Īrānī-Patēt)، 136 | اشعار جامی، 103 |
| بحر الجواهر، 125 | اشعار طغرائی، 105 |
| بحر الحیوة، 159, 158, 116 | اشكال التأسیس، 11 |
| بحر الفراسة، 52 | آشعة اللّمعات للجامی، 40 |
| بحر اللآلی، 85 | آشعة اللّمعات فی شرح المشكاة، 2 |
| البردة، 53 | اشتاتك چوك (Aṣṭānga Yoga)، 90 |
| | اشم ووهو (Ashem vōhū)، 136 |

- تحفة العالم، 145
 تحفة العراقيين، 100
 تحفة المؤمنين، 18، 17
 تحفة النصائح، 122
 تحفة الهند، 59
 تذكرة الاحوال شيخ على حزين، 146
 تذكرة الائمة لمحمد باقر المجلسي، 141
 تذكرة سلاطين چغتاي، 7
 ترجمه پارچاتك (Párijátaka)، 57
 ترجمه توحيد مشغل، 3
 تزوكات تيموري، 5، 4
 تعبير سلطاني، 91-93
 تفسير عزيز، 77
 توحيد مشغل، 3
 ثواب مناقب اولياء الله، 81
 جاماسب نامه، 132
 جام جم اوحدي، 152
 جام جهان نما، 143
 جام جهان نماي عباسي، 94
 جام گيتي نما، 156
 جامع البحرين، 152
 جامع عباسي، 49، 3
 جاردان نامه، 154
 جزئيات و كلييات، 94
 جواب و سوال چيني، 128
 جوامع الحكايات، 53
 جواهر العلوم، 150
 جوگ باششته (Yoga Vashishta)، 115
 جهانگيرنامه، 6

- برزو نامه، 20
 برهان الكفاية، 87
 بستان خيال، 55
 بهادر شاه نامه، 6
 بهار دانش، 111، 54
 بهارستان، 110، 33
 بهرام و گل اندام، 45
 بهكوت گيتا (Bhagavad-Gítá)، 57
 158، 154، 114، 58
 بهمن يشت (Bahman Yasht)، 134
 بهوك جوك، 89
 بياض المتلمين، 113
 پارچاتك (Párijátaka)، 57
 پر بود ده چندروديه، 115
 (Prabodha Chandrodāya)
 پند نامه، 121
 پند نامه جهانگيري، 95
 پند نامه سلطان محمود، 122
 پند نامه عطار، 28
 پنج گنج، 97، 38
 تاج المصادر، 96
 تاريخ جهانكشاي نادري، 126، 7
 تاريخ سلاطين قديم فارس، 135
 تاريخ سند، 145
 تاريخ طبري، 84
 تاريخ مظفري، 7
 تاريخ يميني، 66
 تجارب شهرناري، 91
 تحفة الاحرار، 152، 104، 43، 38

- دیوان ثنائی، 151
 „ جامی، 41 : ———— اَوَّل، 86 :
 ———— ثانی، 37 : ———— ثالث،
 37
 „ جلال اسیر، 51
 „ چندربهان برهمین، 159
 „ حافظ، 103, 49
 „ خسرو دهلوی، 30
 „ سراج، 162
 „ شاپور، 47, 36
 „ شاهی، 50
 „ شفاقی، 50
 „ شوکت، 49
 „ صائب، 106, 45
 „ صیدی، 50
 „ طالب آملی، 152, 50
 „ ظهوی، 105, 49
 „ العاشق، 71
 „ عرفی، 46
 „ علی، 70
 „ غنی، 50
 „ فغانی، 50
 „ قاسم الانوار، 31
 „ قدسی، 49
 „ کاتبی، 32
 „ کمال حُجَند، 50
 „ المتنقی، 70
 „ نظیری، 46
 „ ولی، 162

راج چوگ (Rāja Yoga)، 90

- چراغ الایمان، 126
 الحاشیة القدسیة، 35
 حبیب السیر، 78, 4
 حسن و عشق، 111, 47
 حلّ اصطلاب، 87
 الحماسة، 76, 70
 حملة حیدری، 107
 خسرو و شیرین، 27, 25
 الخلاصة (یعنی الالفیة)، 67
 خلاصة البحر، 52
 خلاصة شاهنامه، 110
 خلاصة موجودات، 119
 خمسة نظامی، 26, 25
 خورده اوستا با ترجمه فارسی، 136
 خورشید نیایش، 136, 134
 داستان عزم کردن ملکزاده مظفر بن اقطع
 و غیره، 163
 داستان ماهیان دینی و مزدیسنان، 131
 دَرَّةُ التَّاج، 10
 الدَّرَّةُ الْمُصَقَّیَّةُ فی لغة التُّرْکِیَّةِ، 161
 دساتیر، 136
 دستور الاطباء، 154
 دستور الصبیان، 157
 دستور المبتدی، 99, 97
 دوازده آئین از فرهنگ جهانگیری، 164
 دیوان آصفی، 50
 „ امید، 159
 „ انوری، 25, 24
 „ براهمین، 158

- روایت و معنی اوستا و غیره، 131
 روضۃ الشهداء، 13
 روضۃ الصفا، 85
 ریاض الشهداء، 141
 زراتشت نامه، 127
 زورۃ باستانی و خورشور زراتشت، 167, 129
 زیج جدید سلطانی، 16
 زیج خاقانی، 16
 ساقی نامه، 159
 سانکھ جوک، 89
 سبحة الابرار، 152, 104, 39
 سراج اللغه، 19
 سراجیه، 63, 2, 1
 سری بهاگوت، 57
 سفینه الاولیاء، 79
 سگردان السلطان، 66
 سکندرنامه، 101, 27, 26, 25
 سلسلۃ الذهب، 42, 33
 سلمان و ابسال، 38
 سواطع المریخ، 13
 سوز و گداز، 159, 158
 سورودیه (Svarodaya)، 89
 سیر المتأخرین، 8
 سیرورژ خود پتیت، 136
 شاهد و عزیز، 106
 شاهنامه، 110, 107, 100, 21, 20
 الشذور الذهبیة و القطع الاحمدیة، 161
 شرایط ذکر طریق خواجہا، 34
 راحة الاسباح، 52
 راحة المؤمنین، 126
 راگ درین، 56
 راماین، 58
 رباعیات جامی، 37
 ریشون گاه (Rapithvan-gáh)، 136
 رساله در آفاق و انفس، 138
 در تحقیق نفس ناطقة انسانی، 148
 جعفریہ، 78
 حاجی ظہور، 117
 سالار جنگ، 145
 شرح رباعیات، 40
 در علم فراست، 143
 در علم نفس، 158
 غوثیہ، 80
 در بیان فهرست علوم معروفہ، 165
 قطب الاقطاب، 80
 قواعد شناختن حروف پهلوی، 137
 ماهیۃ النفس، 146
 مبدأ و معاد، 146
 المعاینہ (المعینہ)، 164
 در معمّا، 150
 کبیر در معمّا، 34
 مفصل، 3
 فی الموجود للجامی، 35
 فی الوجود للجامی، 35
 رسائل اخوان الصفا، 144
 رقعات جامی، 34
 رقعات مرزا بیدل، 159
 رقعات مرزا صائب، 159
 روایت پهلوی، 139

عالمگیرۃ، 64
عجائب المخلوقات وغرائب الموجودات،

169

عقائد نسفی، 64
علمای اسلام، 132
عمدة التواریخ، 86
عوامل الجرجانی، 169
عیار دانش، 110
عین العالم، 160
عین القضاة، 119

غایة الاختصار و نهاية الاجاز، 123
غزلیات میرزا صائب، 159

فارسی نامه، 120
فتاویٰ عالمگیری، 62
فرامرز نامه کلان، 107
الفرائض الشریقیة، 1, 2, 63
فرائض محمدی، 2
فردوسیة طغرا، 112
فرهاد و شیرین غرقی، 44, 47, 49
فرهنگ جهانگیری، 18, 19, 96, 164
فرهنگ ساسانی، 138
فرهنگ لغات دساتیر، 136
فوائد غنیة، 19
فهرست مثنوی مولانا جلال الدین رومی،
163

قاعدة دیگر از برای برهنوم، 132
القاموس، 66
القانون، 125

شرح اشکال التامیس، 11
، التبریزی، 68
، بیتین مثنوی، 35
، تصریف الزنجانی، 124
، دیوان حافظ، 52
، زیچ جدید سلطانی، 17
، عقائد نسفی، 64
، القصيدة البردة، 53
، الکافیة، 108
، اللوائح، 39
، مائة عامل، 98
، المعلقات، 68, 69
، موجز القانون، 125
، نصاب الصبیان، 99

شریفة، 64
شعر المتلمس، 72
الشفاء، 74
شمس الاصوات، 56
شواهد النبوة، 33
شیرین و خسرو، 26
شیو پُران (Shiva-Upapurāna)، 59

صاح البیان، 164
صاح العجم، 161
صحیفة محامد دوائر الوجود، 143
صرف میر، 97
صلح کل، 118

طیف الخیال، 73, 74

ظفرنامه، 4, 5

- قانون التعليم فى صناعة التنجيم، 15
 القدورى (مختصر —)، 61
 القرآن، 61
 قرآن السعدين، 103, 102
 قصّة سنجان، 129
 قصّة موش و غربه، 155
 قصيدة البردة، 76
 قصيدة نامة (= نظم دَرّ للجامى)، 34
 قطر النداء و بلّ الصدا، 169
 قطعات جامى، 37
 الكافية، 108, 67
 كتاب الاكثر، 9, 10
 .. تاج مرّج، 90
 .. دادار بن دادهوخت، 127
 .. دولت خلقت در طير شكارى، 159
 .. المعاد، 146
 .. كريم، 121
 .. كشتى نيرنگ، 136
 كشف الحقايق (ترجمه كنز الدقايق)، 142
 الكشكول، 73
 كفاية الاسلام، 121
 كفاية التعليم فى احكام النجوم (—)
 فى صناعة التنجيم، 15, 14
 كليات جامى، 33
 .. عرفى، 43
 كليه و دمنه، 110
 كنز الدقايق، 142
 كنز اليواقيت، 90
 كنزار حال، 115
 گلستان (برهان اردو)، 76
 گلشن راز، 109, 101
 گلشن مراد، 120
 گوى و چوگان، 44
 گوهر مراد، 147
 لبّ الالباب، 13
 لبّ التواريخ، 85
 لغت پهلوى با معنى فارسى، 138
 لغت نعمة الله، 161
 لمعات عراقى، 40
 لمعات قطبشاهى، 148
 لوايح الشمس، 13
 لوايح جامى، 167, 79, 35
 لوايح القمر، 13
 ليلاواتى، 116
 ليلى و مجنون نظامى، 25-27
 جامى، 39
 مالا كيان (*Mālā-Kayān*)، 158
 ما مقيمان، 156
 ماه نيائش، 136, 134
 مائة عامل، 98
 مشنوى معنوى جلال الدين رومى، 29
 144, 30
 فهرست مضامين —
 163
 مجمع البحرين، 81, 48
 مجمع الصنائع، 55
 مجمع اللغة، 19
 مجمل التواريخ بعد نادرية، 8

- مناقب العارفين، 81
 مناهج الزُّهرة، 13
 مناهج عطارد، 13
 منبّهات محمد شاهى، 60
 منشآت جامى، 34
 منشآت طغرا، 112
 مواهب زحل، 13
 موقوف الغافلين من قبله العارفين، 75
 مهابهارت (*Mahābhārata*)، 114
 مهر نيايش، 134، 136
 مهر و مُشترى، 31
 ميامن المشتري، 13
 نام حق، 122
 ناموس اكبر، 94
 نامه خورتاب رسا بر سه پرتو در علم
 فارسيان، 130
 نان و حلوا، 49
 نخلستان لجهى نارايين شفيق اورنگابادى،
 153
 نزهة الحدايق، 125
 نزهة النظر و جلاء البصر، 124
 نشاط العشق، 80
 نظم الدرر من طريقة السادة الغرر، 124
 نظم درر، 34
 نفائس المآثر، 150
 نفعات الانس، 33
 نفس رحمانى، 118
 نقش فصوص، 35
 نكته، 118
 نهج المسترشدين فى اصول الدين، 166
 مجموع الابكار، 44، 47
 مجموعة رسائل اهل التصوف، 143
 محمودنامه، 157
 محيط معرفت، 89
 مخزن الاسرار، 25، 26، 27، 28
 مخزن الحقايق، 52
 مرآت سكندرى، 5
 مرآة العالم، 86
 مرآة المحققين و غيره، 147
 مرآة المسائل محمد شاهى، 59
 مراح الارواح، 98، 161
 مرصاد العباد، 78
 مرقة، 161
 مرزج الذهب، 65
 مشكاة المصابيح، 2
 المطالب الحسينى، 65
 مطلع الانوار، 102
 معدن الجواهر، 111
 معراج الخليل، 49
 المعتقدات السبع، 68، 72
 المعميات، 37
 معيار العقول، 10
 مفتاح اعمال سبعة، 91
 مفتاح التوحيد، 119
 مفاتيح الاعجاز فى شرح گلشن راز، 109
 مُفرّج القلوب، 117
 مقامات الحريرى، 72
 مقدمة الاجرومية، 123
 منحة الاعراب، 124
 مناجات عبد الله انصارى، 118
 مناظره هماى و سمندر، 106

- واحد بارى ، 120
 وچرکرد دینى (Vijikard-i-Dinik), 135
 وجود العاشقين ، 118
 وسپرد با ترجمه پهلوى ، 139
 (Vispered, with Pahlawî translation)
 وقایع حیدرآباد ، 47
 وندیداد ساده ، 139
 وندیداد با ترجمه پهلوى ، 140
 یثا اهو وایریو (Yathâ ahû vairyô),
 135-136
 یوسف و زلیخای فردوسی ، 21-23
 یوسف و زلیخای جامى ، 105, 39
- نیرنگ عشق ، 166, 49
 هارن گاه (Hâvan-gâh), 136
 هتوپدیس (Hitopadesha), 117
 هتهر جوك (Haṭha-Yoga), 90
 الهدایة ، 62
 هدایة النحو ، 98
 هرمزد یشت (Hurmazd-Yasht), 136
 هزار دهرید ، 55
 هشت بهشت ، 102
 هفت اورنگ ، 152
 هفت پیکر ، 25-27
 واج طعام خوردن ، 136

II.—INDEX OF PROPER NAMES.

An asterisk () prefixed to a name indicates an author, a dagger (†) a scribe, and a double line (||) a former owner of a manuscript comprised in this collection. The prefixes Abú (father of —), Ibn (son of —), and the definite article al- are ignored in the alphabetical arrangement.*

- ‘Abbás, Sháh — (A.H. 996–1037), 3
 ‘Abbás, Sháh — II (A.H. 1052–1077), 147
 Abúzurjmíhr, 135
 ||‘Abdu ‘l-‘Alí, Mullá —, astronomer, of Kirmán (A.H. 1224), 88
 *‘Abdu ‘l-‘Alí b. Muḥammad b. Husayn Birjandí, Nizámu ‘d-Dín —, 17
 *‘Abdu ‘l-Ḥaqq b. Sayfu ‘d-Dín ad-Dihlawí al-Bukhárí, 2
 †‘Abdu ‘l-Karím, 168
 *‘Abdu ‘l-Latíf b. Abí Tálíb-i-Núrí-i-Shushtarí, 145
 †‘Abdu ‘lláh al-Makkí, Al-Ḥájj —, 61, 64, 67, 69, 70, 71, 72
 *‘Abdu ‘lláh b. Ḥasan b. ‘Alí al-Makkí al-Ḥusaynī al-Jilání, 80
 *‘Abdu ‘lláh Quṭb b. Muḥyí, 144
 ‘Abdu ‘lláh (*sic*, for ‘Ubaydu ‘lláh) b. Ziyád, 141
 *‘Abdu ‘r-Raḥím b. Aḥmad Súr (A.H. 950), 96
 ‘Abdu ‘r-Rasúl Istighná, 31
 *‘Abdu ‘r-Razzáq b. ‘Alí b. al-Ḥusayn al-Láhiǵí, 147
 †‘Abdu ‘s-Subḥán, Mírzá — Beg b. Mírzá ‘Abdu ‘r-Raḥmán Beg, 157, 158, 159, 161
 *‘Abdu ‘l-Waḥháb b. Jalálu ‘d-Dín Muḥammad al-Hama-dání, 81
 *‘Abdu ‘l-Waḥháb az-Zanjání, ‘Izzu ‘d-Dín — († A.H. 655), 124
 Adam 80
 *‘Adharbádh (‘Aturpádh, ‘Azar-bád), 82, 135
 *‘Adharpuzhúh, 129, 130
 *‘Afdal-i-Káshí († A.H. 707), 154
 Afrásiyáb, 21
 *Aḥmad b. ‘Alí b. Mas‘úd, 98, 161
 *Aḥmad ‘Aríf Afákí, Shaykh —, 81
 *Aḥmad al-‘Ináyatí, 71
 Aḥmad, Sayyid —, 6

- Aḥmad Sháh, 7
 Aḥmad, Sídí (Sayyidí) —, 161
 †Aḥmad Ḥusayn, 157
 Akbar, The Emperor —, 110, 114, 116, 145
 'Alamgír, 2, 56
 *'Alá'u'l-Munajjim al-Bukhárf, 88
 *'Alá'u'd-Dawla b. Mír Yahyá Qazwíní, 151
 *'Alá'u'd-Dín 'Alí Abu'l-Ḥazm al-Qurashí, 125
 'Alí b. Abí Tálíb, 23, 70
 Alí. See *Dánishmand Khán*
 *Abú 'Alí Abdál, 10
 *'Alí b. 'Abdu'l-'Alí (A.H. 940), 78
 *Abú 'Alí Aḥmad b. Muḥammad Miskawayhi (†A.H. 421), 82
 *'Alí Birjandí, Mullá —, 17
 *'Alí Dámin, 75, 165
 *'Alí Ḥazín, Shaykh —, 146
 *'Alí Ibráhím Khán, Chief Magistrate of Benares, 60
 *'Alí b. Mubáriz Dilkhán, 19
 *'Alí Naqí, 51
 *'Alí Ridá, Mullá — "Tajallá," 49
 *'Alí Sháh b. Muḥammad al-Khwárazmí, 88
 *Abú 'Alí b. Síná, Shaykh —, 146. See also *Avicenna*
 Abú Alínús, 127
 †Amín, 46, 63
 *Amín-i-Dín Muḥammad, 45
 *Amr b. Kulthúm, 68, 69, 72
 *Abú 'Amr ash-Shaybání, 72
 *Antara, 68, 69, 72
 Anúshírwán, 130, 140
 *Anwarí, Awhadu'd-Dín — (†A.D. 592), 24, 25
 ||Archdekin, James — (A.D. 1772), 6
 Arjuna, 158
 *'Arif, 89
 Aristotle, 135
 Arzú, Siráju'd-Din —, 19
 *'Asafí (†A.H. 923), 50
 *'Así, 119
 *Asír, 48
 *al-Aṣma'í, 72
 *Avicenna, 74, 125, 146
 *Awfí, 53
 *Awhadí of Marágha (†A.H. 738), 152
 Awrangzib, 8, 62, 83
 Ayáz, 157
 'Azízu'd-Dín 'Alamgír, 30
 Bádmán, 21
 *Bádhil (Mírzá Muḥammad Rafí': †A.H. 1124), 107
 *Bahá'í, 48, 49
 *Bahá'u'd-Dín Muḥammad 'Amilí, Shaykh —, 3, 49, 73
 *Bahá'u'd-Dín Naqshbandí, 34
 *Bahá'u'd-Dín Zuhayr, 71
 Bahman-i-Isfandiyár, 82
 *Bahman-i-Kay-Qubád, 129
 Bahrám-i-Kishwar, 46
 Bahrámsháh, 140
 Bahshád the Bulghár, 46
 *Abú Bakr b. 'Abdu'l-Qáhir b. 'Abdu'r-Raḥmán al-Jur-jání, 169
 *Bal'amí, Abú 'Alí Muḥammad — (†A.H. 386), 84
 *Abu'l-Baqá Chishtí, 113
 *Barahman, 158
 *Abu'l-Barakát 'Abdu'lláh al-Aḥmad (†A.H. 710), 142
 Barzú, 21

Básdewrakh, 158
 Báyzíd Yildirim, Sultán —
 (A.D. 1389-1402), 144
 *Bhaskara Acharya, 116
 *Bídl, Mírzá — (†A.H. 1133),
 48, 51, 159
 *Burhánú 'd-Dín 'Alí b. Abí
 Bakr al-Marghínání (†A.H.
 593), 62
 *Burhánú 'd-Dín Nafís b. 'Iwaḍ
 Kirmání, 125
 Buzurjmíhr, 82, 130
 *Chandarbhán, poetically named
 Barahman, 151
 Charaṇa Dása, 89, 90
 *Dádár-i-Dádhúkht, 127
 *Dánishmand Khán, Mírzá Mu-
 hammad — (†A.H. 1122),
 7
 *Dará Shikúb, Prince —, son
 of Sháh Jahán (A.D. 1065),
 81, 115, 154
 *Dargáh-qulí Khán Bahádur
 Sálár Jang, Mu'tamanu 'd-
 Dawla, Nawwáb — (circ.
 A.H. 1150), 146
 Dawlatsháh, 24
 Dhu 'l-Qarnayn, 134
 *Diyá'u 'd-Dín Nakhshabí, 94
 Ellis, Mr. A. G. —, 4
 Euclid, 10
 *Abu 'l-Faḍl b. Mubárah (†A.H.
 1011), 58, 110, 114
 *Fahmí, 71
 Fakhrú 'd-Dín Rázi, 143
 'Ánání, Muḥsin —, 51
 Faqíru 'lláh, 57
 Farámur-z-Rustam, 107

*Farídu 'd-Dín Muḥammad b.
 Ibráhím al-'Aṭṭár of Nishá-
 púr (†A.H. 627), 28
 Ibnu 'l-Fárid, 34
 *Farishta (Ferishta), 157
 ||Farrukh-siyar (A.H. 1124-1131),
 62
 Abu 'l-Faṭḥ Mas'úd b. Arslán,
 26
 Fátima, 23
 Abu 'l-Fawáris Sháh Shujá',
 (A.H. 760-786), 91, 93
 *Faydí, 5, 116
 †Fayḍu 'lláh, 17
 *Fighání (†A.H. 922), 48, 50
 *Abú Fírás, Amír —, 71
 Firdawsí. See *Abu 'l-Qásim*
Hasan
 *Fírúz, Mullá — b. Ká'ús,
 136, 156
 Fírúz Sháh, 159
 *Fiṭrat, 48
 Gayúmarth, 85, 135
 "Ghoishky," 52
 *Ghanímat - i - Panjábí (A.H.
 1096), 49
 Abu 'l-Ghází 'Abdu 'l-'Azíz
 Bahádur Khán, 150
 †Ghulám 'Abbás, 153
 *Ghulám Ḥusayn b. Hidáyat
 'Alí Khán b. as-Sayyid
 'Alímu 'lláh b. as-Sayyid
 Fayḍu 'lláh at-Ṭabáṭabá'í
 al-Ḥasaní, 8
 †Ghulám Muḥammad Awrang-
 ábádí, 145, 146
 †Ghulám Muḥammad Panjábí,
 129, 152, 160, 161
 †Ghulám Muḥammad, Shaykh
 —, 151, 156
 *Gosá'in Banwálí Dás (Walí), 115

|| Govindrám Bahádur, Rájá —, 6

Gúdarz, 21

Gulandám, 45

Gushtásp, King —, 132

Gushtásp - i - Bahman - i - Fará-murz, 134

† Hádí Haydarábádí, Sayyid —, 152

Ḥaḍrat 'Alí Khán, 7

* Ḥáfiz, 48, 49, 52

* Ḥáfizu 'd-Dín an-Nasafí († A.H. 710), 142

* Ibn Abí Ḥajala, 66

* Ibnu 'l-Ḥájib, 67, 108

† Ḥaqqí, 11

* al-Ḥáarith, 68, 69, 72

* Harkarn, son of Mathurádás Karabú Multání († A.H. 1082), 112

Hárúnu 'r-Rashíd, 48

Ḥasan (Imám —), 23

* Abu 'l-Ḥasan Aḥmad of Baghdád, surnamed al-Qudúrí (q.v.), 61, 64

Abu 'l-Ḥasan al-Athram, 72

* Ḥasan of Dihlí, Khwájá —, 48

Abu 'l-Ḥasan Gúshyár al-Jílí, 133

Ḥasan Khán, 52

|| Ḥasan, Ḥájjí Shaykh — Ridá (A.H. 1193), 167

* Ḥaydar Qulcha-paz, 48

* Ḥazín, Shaykh Muḥammad 'Alí — († A.H. 1180), 51

Hippocrates, 135

"Hosseín ghan," 52

Husayn (Imám —), 23, 51

* Husayn b. 'Alí al-Bayhaqí al-Káshifí († A.H. 910), 13

* Husayn Káshgharí, 77

Ḥusayn Níshápúrí, 150

* Ḥusayn Wá'iz al-Káshifí († A.H. 910), 54, 83

* Ḥusayn, Mír —, 65

Húshang, 82

Ibráhím (the Patriarch), 129; identified with Zoroaster (Zartusht), 130

† Ibráhím al-Ḥáshimí, Sayyid — (A.H. 1280), 160

'Imádu 'd-Dín Maḥmúd, 53

* Imra'u 'l-Qays, 68, 69, 72

* Ináyatu 'lláh Kanbú of Lahore, Shaykh — (circ. A.H. 1082), 54, 111

† Iraj-jí Suhráb-jí, Dastúr —, 139

* Iráqí, 40

† Irfán, 146

† Iskandar, son of Mullá Gush-tásp (A.H. 1243), 134

* Ismá'íl b. Nizámu 'l-Mulk Abar-qúhí, Qáđí —, 91

'Izzu 'd-Dín b. Arslán, 26

'Izzu 'd-Dín b. Mas'úd, 26

* Ja'far-i-Šáđiq, Imám —, 3

* Abú Ja'far Aḥmad b. 'Alí al-Maqqarí al-Bayhaqí († A.H. 544), 97

* Abú Ja'far Aḥmad b. Ismá'íl an-Naḥḥás, 69

* Ja'farak († A.H. 544), 97

* Jahángír, Sháh — (A.H. 1014-1037), 6, 18, 111

* Jahyád-i-Mihrabán, 127

* Jalál Asfr, Mírzá — († A.H. 1049), 51

* Jalálu 'd-Dín Muḥammad Rúmi Mawláná — (d. A.H. 628) 29, 30, 82, 163

- *Jamálu 'd-Dín Ḥusayn Injú b. Fakhrú 'd-Dín (A.H. 1030), 18, 96, 164
- *Jamálu 'd-Dín b. Maṭrúḥ, 71
Jámásp, 132, 135, 149.
- *Jámí, Mawláná Núru 'd-Dín 'Abdu 'r-Raḥmán — († A.H. 898), 33, 48, 67, 79, 103, 104, 152, 167
Jamshíd, 82
- *Jamshíd b. Mas'úd b. Maḥmúd al-Káshí, known as Ghi-yáth, 126
- *Jarír b. 'Abdu 'l-Masīḥ al-Mu-talammis, 72
Ibnu 'l-Jarrúm, 123
Jesus, 80
- ||Jones, Sir William —, 1, 6, 19, 20, 29, 40, 55, 59, 61, 64, 69, 70, 71, 72, 163
- *Kalím, Abú Tálíb — (†A.H. 1061), 48, 49, 50
- *Kamál of Khujand (†A.H. 803), 50
- *Kamtar, 121
Kámús, 21
- *Karímu 'd-Dasht Bayádí, 99
- *Karím b. Násir al-Ḥáfiz al-Yamín al-Ḥanafí, 142
- *Ibn Káshifu 'd-Dín Muḥammad (†A.H. 1075), 94
- *Kátibí, Muḥammad 'Abdu 'lláh — of Níshápúr (†A.H. 839), 32, 46
- ||Kay-Ká'ús, Dastúr —, 163
Kay-Khusraw, 21
Kay-Qubád, 82
- *Khákí, 158
- *Kháqání, Afḍalu 'd-Dín b. 'Alí Najjár (†A.H. 595), 100
- *Khayál (†A.H. 1173), 55
- *Abu 'l-Khayr b. Muḥammad at-Taqí al-Fársí, 165
- *Khúb Muḥammad Chishtí, 118, 119
Khudá-parast, Dihqán —, 130
- *Khusraw, Amír —, of Dihlí (†A.H. 725), 30, 102, 140
Khwíshagí, 52
Kishwar, King —, 46
- *Kishán Singh, 59
Kriṣṇa, 158
- *Labíd, 68, 69, 72
- *Lachhmí (Lakshmi) Náráyan, 153
Luqmán, 84
Lyall, Sir Charles —, 68
- Maḥmúd, Sultán — of Ghaz-na, 20, 66, 122, 157
- *Maḥmúd b. 'Abdu 'l-Karím b. Yaḥyá ash-Shabistari (†A.H. 720), 101
- *Maḥmúd al-Ḥusayn al-Bukhári al-Qádirí, 143
- *Maḥmúd b. Muḥammad at-Tabrizí, 117
- †Maḥmúd Níshápúrí Núr-bakhshí, Sháh —, 43
- *Majdu 'd-Dín Abú Táhir al-Firúzábádí (†A.H. 817), 66
Majnún, 48
Abu 'l-Makárim Isma'íl, Shaykh —, 97
- Malcolm, Sir John —, 156
- *Ibn Málík (†A.H. 672), 67
Mán Singh, 56
Manşúr, 161
- ||Marzubán, 140
- *Ma'rúf b. Músá, Khwája —, 150

- Marwáníyán, 141
 Masíḥu 'd-Dín Abu 'l-Faṭḥ, 44
 *Mas'úd b. 'Umar at-Taftázání
 (†A.H. 792), 124
 †Mihrabán, 140
 Mír Ḥusayn Mu'ammá'í (†A.H.
 904), 150
 ||Morrison, Mr. —, 6
 Moses, 80
 Mu'ammá'í, Mír Ḥusayn —, 150
 *Múbad Abú Naṣr (Naṣír)-i-Surúshyár, 127
 Mufaddál b. 'Umar, 3
 Muḥammad (the Prophet), 2, 23, 80
 Muḥammad, 166
 *Muḥammad, Mullá — Qudsi (†A.H. 1056), 49
 † — b. 'Abdu 'r-Raḥmán as-Samá'í al-Aṣḥabí, 67
 † — 'Abdu 'r-Razzáq (A.H. 1280), 146
 * — b. 'Abdu'lláh Níshápúrí (†A.H. 839), 32. See also *Kátibí*
 * — Afádu 'd-Dín al-Ḥusayní, Sayyid —, 3, 65
 * — b. al-'Aff, 71
 * — Akram, styled *Ghanímat* (c. A.H. 1100), 106
 †Muḥammad 'Alí (A.H. 1280), 148
 * — 'Alí Šá'ib (*q.v.*, †A.H. 1088), 45
 — [? 'Alí] b. Mírzá 'Alí Aṣghar, 108
 * — 'Alí b. Abí Tálíb al-Jílání, better known as *Shaykh Alí Ḥazín* (*q.v.*), 146
 * — 'Alí b. Muftí Ghulám Muḥammad Ṣadr, Al-Walí, 83
 †Muḥammad 'Alí ash-Sháfi'í al-Kúkaní an-Naqshbandí (A.H. 1280), 150
 — Amín, Sháh — (c. A.H. 1130), 46
 *Ibn — Amín, Abu 'l-Ḥasan of Gulistána, 8
 * — Ashraf 'Alí (A.H. 1106 83
 * — 'Alí b. Ḥusayn b. Jamál 'Dín Mázandarání, 148
 * — Taqí b. Muḥammad Báqir, 3
 * — b. Yaḥya b. 'Alí al-Jílání al-Láhiǵí an-Núrbakhshí, 109
 * — b. Ya'qúb Fírúzábádí (†A.H. 817), 66
 — Walí, 3
 * — b. Yúsuf b. Hishám, Abú 'Abdi'lláh — (A.H. 762), 169
 * — b. Yúsuf of Herát, the Physician, 125
 Mubároku'lláh, Mírzá —, 48
 *Mu'ínu 'd-Dín 'Alí, 31. See also *Qásimu 'l-Anwár*
 Mukhtár, 141
 *al-Muntazir, 'Alí Dámin — (*q.v.*), 75
 *Muqarrab Khán, 6
 *al-Mutanabbí, Abu 't-Tayyib Aḥmad b. al-Ḥusayn — (†A.H. 354), 70, 71
 al-Mu'tasim bi'lláh (Caliph), 9
 Muzaḥḥar Sháh I (A.H. 799), 5
 Muzaḥḥar Sháh III (A.H. 1000), 5
 Nádír Sháh (A.H. 1160), 7, 8, 126
 *Naf'í Chelebí, 71

- *an-Nahhás (Abú Ja'far Ahmad b. Muḥammad b. Isma'il: †A.H. 338), 68, 69
 Nájj, Shaykh Ruḵnu 'd-Dín —, 149
 *Najmu 'd-Dín Abú Ḥaḥṣ 'Umar b. Muḥammad an-Nasafí (†A.H. 537), 64
 *Najmu 'd-Dín Rázzí (†A.H. 654), 78
 *Námí, Muḥammad Ma's. b. Sayyid Ṣafá'í al-Ḥusaynī at-Tirmidhī († circ. A.H. 1015), 145
 *Náṣihu 'd-Dín al-Arrajání, 71
 *Nasímí, 71
 *Náṣir 'Alí, 48
 *Náṣiru 'd-Dín Túsí (†A.H. 672), 83
 *Naṣr-i-Faráhí, Badru 'd-Dín —, 99
 Naṣru 'lláh b. Muḥammad Kir-mání, 142
 *Nazírí of Nishápúr (†A.H. 1022), 36, 47
 *Ni'mat Khán 'Alí, 47, 111
 *Ni'mat Khán. See *Dánish-mand Khán*.
 *Nizámí, 26, 27, 28, 101
 *Nizámu 'd-Dín Ahmad b. Muḥammad Ṣálih aṣ-Ṣiddíqí al-Ḥusaynī, 55
 *Nizámu 'd-Dín Abú Muḥammad Ilyás b. Yúsuf, 25. See *Nizámí*
 †Nizámu 'd-Dín, Sayyid — (A.H. 1280), 154
 *Núru 'd-Dín 'Abdu'r-Raḥmán Jámí (†A.H. 898), 110. See *Jámí*.
 *Núru 'd-Dín Muḥammad 'Awfí (circ. A.H. 625), 53
 *Núru 'd-Dín Muḥammad Shí-rázzí, 93
 *Núru 'd-Dín Muḥammad Tur-shízzí, known as Zuhúrí (†A.H. 1025), 105
 *Núru 'lláh, 119, 120
 Núshírwán, 82
 ||Pearse, Major —, 169
 Plato, 48, 135, 148
 Príchhat, Rájá —, 158
 Ptolemy, 135
 Pythagoras, 135
 Qadar Khán, 26
 *Qáđí-záda-i-Rúmmí, Músá b. Muḥammad — († circ. A.H. 840), 11
 *Qásimu 'l-Anwár, Sayyid — (†A.H. 837), 31, 48
 *Abu 'l-Qásim Ḥasan (or Man-súr) Firdawsí of Tús (†A.H. 411 or 416), 20, 21
 *al-Qazwíní, 169
 *Qizilbásh Khán (†A.H. 1159), 160. See also *Umid*.
 *Qudsí (†A.H. 1056), 48, 49
 *al-Qudúrí, 61, 64
 *Qustá b. Lúqá, 9
 Quṭbu 'd-Dín Muḥammad Abu 'n-Naṣr Sháh 'Alam Bahá-dursháh (A.H. 1119-1124), 6
 *Quṭbu 'd-Dín Shírázzí (†A.H. 710), 10
 *ar-Rađí, ash-Sharíf —, 71
 Ranjít Singh, 86
 *Ras Baras(?), 56
 Abú Rayḥán al-Bíruní, 133
 Rehatsek, 128
 *Riđá Dánish, Mírzá —, 51
 Rustam, 21

- †Rustam - i - Kay - Qubádh - i -
Ká'ús, 138
*Rawshan Dámír, 57
- *Ibnu 's-Sá'atí, 71
*Sábiq, 51
*Sa'du 'd-Dín Taftázání (†A.H. 792), 64
*Sa'dí of Shíráz, 48, 76, 121
*Šafí b. Muḥammad al-Láhiǵí al-Jilí, 138
*Šafí b. Násir 'd-Dín, 97
*Šáhib, Mírzá —, 158
*Šá'ib, Mírzá Muḥammad 'Alí — (†A.H. 1088), 48, 49, 106
Sa'íd Khán, 52
*Šaláhu 'd-Dín, 11
† — — of Aḥmadábád (A.H. 1124), 95
Sandal, 140
Sanjar, Sultán — (†A.H. 552), 24
*Satídása, son of Rám Bhá'í, 89
*Šaydí of Tihrán (†A.H. 1069), 50
“Seid-ghan,” 52
*Shabistari, Maḥmud —, 109
*Šaffiq (Lachhmí Náráyan), 153
*Sháhi (†A.H. 857), 50
Sháh Jahán, 5, 56, 151
*ash-Shahrazúrí, 71
*Shahriyár b. Bahman-yár Fársí, 91
*Shahriyár b. Shahriyár, 91
*Shamsu 'd-Dín Gílání Muḥammad Ḥusayn, Hájǵí —, 82
*Shamsu 'd-Dín Muḥammad b. Ashraf as-Samarqandí († circ. A.H. 600), 11
- *Shamsu 'd-Dín Muḥammad b. Muḥammad ar-Ru'ayn al-Makkí al-Málikí, called *al-Ḥaṭṭáb*, 123
Shápúr (King), 127
*Shápúr (†A.H. 1020), 47
*Sharafu 'd-Dín 'Alí Yazdí († A.H. 858), 4
*ash-Sharífu 'l-Ḥusayn, Mullá Sayyid —, 124
*ash-Sharífu 'l-Jurjání, Sayyid — (†A.H. 816), 1, 63, 97
*Shawkat (†A.H. 1107), 49
*Shifá'í, 50
*Abú Shujá' Aḥmad b. Muḥammad Ḥasan b. Muḥammad al-Iṣfahání, 123
*Sikandar b. Muḥammad 'Arab Manjhú b. Akbar, 5
Ibn Símjúr, 66
*Siráj, 162
Siráju 'd-Dín Arzú, 19
*Siráju 'd-Dín Ḥusayn of Awrangábád, 162
*Siráju 'd-Dín as-Sajawandí, 1
†Siyáwakhsh - i - Urmazdyar - i - Irání, 131, 133, 134, 137, 139, 149
de Slane, 74
Socrates, 135
*Sukhdewrakh, 158
Sukhdevají, 89
Sulaymán b. Šard al-Khuzá'í, 141
Sulaymán (the Šafawí Sháh : A.H. 1077-1105), 17
- *Ṭabari (the historian), 84, 133
*aṭ-Ṭabāṭabá'í al-Ḥasaní, Ghulám Ḥusayn —, 8
*Ṭahir Waḥíd *Majdháb*, Mírzá —, 51

- Tahmásp, Sháh —, 78
 Táju 'd-Dín 'Ammzáda of Balkh,
 25
 Táju 'd-Din Muftí al-Malakí,
 117
 *Tálib of Ámul († A.H. 1035), 50,
 152
 *Abú Tálib al-Husaynī (A.H.
 1047), 5
 *Abú Tammám, 70
 Tána Sena, 56
 Tankhíshá "the Great," 90
 *Tarafa, 68, 69, 72
 *Tarzí, Mullá —, 111
 *Tawakkul Beg, son of Túlak
 Beg, 110
 *Thábit b. Qurra al-Harrání, 9
 *Thaná'í of Mashhad, Husayn
 —, 151, 152
 Theodosius Tripolitanus, 9
 Tímúr, Amír —, 4
 *Tughrá of Mashhad († circ. A.H.
 1078), 105, 112
 *Turáb 'Alí b. Shajá'at 'Alí b.
 Muftí Muḥammad Faqíhu
 'd-Dín b. Muftí Muḥammad
 Dúst, 92
 *Abú 'Ubayd al-Júzajání, 75
 *Abú 'Ubayda, 72
 'Ubayd-i-Zakání, 155
 'Ubaydu'lláh b. Ziyád, 141
 *Ulugh Beg b. Sháhrukh b.
 Tímúr, Sultán — († A.H.
 853), 11, 16, 17
 *Umíd, 159, 160
 *'Urfí of Shíráz († A.H. 999), 36,
 43, 47, 48
 *al-'Utbí, 66
 Wahídu 'd-Dín Muḥammad, 24
 *Wahshí († A.H. 992), 49, 51
 *Walí, 115, 162
 Wálís, the sage, 133
 *Waliyyu 'd-Dín Abú 'Abdi'lláh
 Muḥammad b. 'Abdu'lláh
 al-Khaṭīb at-Tabrizí, 2
 Warghala, 155
 || Warren Hastings, 1
 *Yahyá b. 'Abdu'l-Latíf al-Hu-
 saynī al-Qazwíní († A.H. 962),
 85
 *Yahyá at-Tabrizí, Khaṭīb Abú
 Zakariyyá — († A.H. 502),
 68
 *Yamínu 'd-Dín Abu 'l-Ḥasan,
 better known as Amír Khus-
 raw († A.H. 725), 30
 Ya'qúb Qaşrání, 14
 Yazdigird-i-Shahriyár, 85
 *Yúsuf Gadá, 122
 *Zahíru 'd-Dín Abu 'l-Maḥámíd
 Muḥammad b. Mas'úd b.
 Zakí al-Ghaznawí, 14
 *Zahíru 'd-Dín al-Ghaznawí, 15
 Zarátusht, 108, 129
 *Zartusht-i-Bahrám-i-Pazhdú,
 127
 Zoroaster, 127, 128
 *Zuhayr, 68, 69, 72
 *Zuhúrí, 48, 49